THE Care of a Christian Conscience.

Ten Sermons on the 25. Psalme,
preached in Tewkesburie
in the Countie of
Glouceſter,

By Richard Curtis.

Imprinted at London by Simon
Stafford, dwelling on Adling hill,
neere Carter lane. 1600.

BIBLIOTHECA·BODLEIANA

TO THE HONORABLE AND VERtuous Lady, the Lady Dorothee *Stafford widdow, one of the Ladies* of her Maiesties bed-chamber, Simon Stafford wisheth all honor and *happinesse in this life, and in the life to come, perpetuall glorie and rest.*

THE straight and dutifull consideration of so many great fauors, with which your Honorable disposition hath vouchsafed to grace me, vnworthie the least of them, hath compelled me thus presumptuously to dedicate these Christian models (al-

wf
CDB
105 6/48

beit the talent of another mans zealous inuention, yet as the tithe of my poore Printing-presse) vnto your honourable patronage; hoping, that in regard of their worth, and not of my deserts, you will likewise peruse them at conuenient seasons. The vtilitie of them I neede not rippe vp, seeing that your owne deepe-grounded wisedome wil hereafter by experienced perusall find out the same far better, then either my simple mind can imagine, or my pen lay down. Onely this I humbly craue of your Honour, that my good deuotion herein bee acceptable vnto you: for our Sauior Christ preferred the poore widdowes mite, before the golden offerings of the rich. And is it not written,

that

that Artaxerxes a Pagan King, daigned to receiue a cup-full of cold water at the hand of poore Synetes? Whose president I imitating, am emboldened to regiſter your Heroicall name in the forefront of this booke, intituled, *The Care of a Chriſtian Conſcience*, nothing doubting at all, but that your Honours name is regiſtred in the Booke of life, for the Chriſtian Care which you haue extēded to many of the poore diſtreſſed members of Ieſus Chriſt. Thus ceaſing, I beſeech the Lord to cōtinue you in your godly courſe, & endue you with all bleſsings which eyther this earth affords, or heauen contains. From London, Aprill 20. 1600.

Your Honours moſt bounden,

Simon Stafford.

The first Sermon vpon the 25. Psalme, 1. 2. & 3. verses.

1 Vnto thee, O Lord, lift I vp my soule.

THe sence is, Many are the slaunders, & great are ỹ iniuries, which the wicked (O Lord my God, the Father, the Sonne, & the holy Ghost, three persons and one eternall God) do raise vp against me thy humble, and obedient seruant, being vpright (as thou knowest) and innocent of that great offence, to seeke the destruction of thine anointed Saul, (which whosoeuer doth, shall neuer be guiltlesse in thy sight) as I now am: and for as much as thou knowest, that to be deliuered from lying lippes, & slaunderous toungs, I earnestly desire, that mine integritie and vprightnes being knowen vnto thy maiestie, may also vnto mē appeare, I put not my trust, as worldlings do, in any worldly thing, but my trust being fully fixed in the only

one God, I humbly, and hartily, in the name, and by the mediation of thy dearly beloued sonne Iesus Christ, the Messias which is to come, beseech thee to deliuer me; so shall I praise thy name all the daies of my life.

1. Doct. 1. Doct. In all our afflictions we must lift vp our hearts to God only, by praier. The reason is. It is the hand wherwith the Lord from heauen reacheth his benefits vnto vs. Vse. Vse. Let vs exercise it at all times. For euen as the birdes and fowles of the aire, that they may escape the nettes and snares of the fowlers, flie vp on high: so we, to auoid the infinit snares of our enemies, and innumerable temptations, must lift vp our selues from the corruptions, lying vanities, and deceitful sleights of the world, by earnest and harty praier. When the sacred Scriptures mention the honoring of God, the chiefest point which it setteth downe to vs, is prayer; and had this bene obserued as it ought to be, the manner thereof had bene much more esteemed among men, so as they would not haue so swarued one way, nor other, but haue followed that which the holy Scripture

sure teacheth. But now, men regard not profitably to pray, they respect not in what maner they pray, that their praier might be accepted of God: but most men rush in, and steppe to it, like blind Bayard, and come not dutifully, and reuerently, as they ought, to the Lord. From whence proceedeth this vnreuerent behauior? Euen from hence: Because men accompt not of it, to be of so great importance as it is: for if we toke it for the chiefe point of the seruice of God, as it is, it is certaine wee would more hartily, zealously, and reuerently take it in hand.

2. Doct. 1. *verse.* Vnto thee, O Lord. 2. Doct.

Praier must be made to God only, in ỹ name of Iesus Christ. For he onely heareth vs, he onely, euen Iesus Christ praieth for vs, he onely vnderstandeth our praiers, he onely is more ready to help, thẽ we to aske. Vse. Let vs therefore not pray vnto Saincts departed: for we ought not to pray to thẽ. 2. They pray not for vs. 3. They vnderstand not our Prayers. The Papists assertiõ is, that Saincts departed are with great profit and piety called vpon, and praied Vse.

R. 1. Tim 2. sect. 4. B. cap. 19 lib. 1. De sanctorū beatit.

vnto, and that it is not onely lawful, but godly so to do. Arg. 1. They say, they pray not to Saincts, as authors of any benefit or grace, but as Intercessors only: neither doe they make them immediate intercessors, but onely through Christ, concluding all their praiers, *Per Christum Dominum nostrum*. Anſ. 1. It is false, that they pray vnto them as intercessors onely: for they desire them not onely to praie for them, but to haue mercie vpon them: For thus they praie, O blessed Ladie, haue mercy vpon vs, preserue thy seruants, let the merites of S. Mary bring vs to the kingdome of heauen. Answ. 2. It is also false, that they make them not immediat intercessors, but conclude their praiers, *Per Christum Dominum nostrum*: for in that blasphemous praier, *Tu per Thomæ sanguinem, quem pro nobis impendit, fac, nos Christe, scandere, quo Christus ascendit*. By the blood of Thomas, O Christ, which hee shed for vs, make vs to clime whither he ascended. There they aske life eternal of Christ, by the blood of Thomas of Canterbury. Now then is it true, which the Rhemists affirme, ỳ Christ alone by his

merites

merites procureth all grace and mercy towards mankind? Praiers are made to S. Mary, S. Dsimõd, S. Anne, S. Katherine, and none of them concludeth, *Per Christum Dominum nostrum.* Likewise An. 1551. in Scotland it was as good doctrine amongst the Papists, that it was lawful to say the Pater noster to Saincts, that we may call them our fathers, & say, Hallowed be your names, because God hath made their names holy: and, that their kingdome may come, because the kingdome of heauẽ is theirs by possession; and further, that their will may be done, seing their will is Gods will: & so of the other petitions. Wherby it appeareth, that they would haue prayers made vnto Saincts properly, euẽ as vnto God. Arg. 2. *Exod.* 32. 13. Moses thus praieth, Remember Abraham, Isaac and Jacob thy seruants. Moses hopeth here, to haue his praiers heard by the merites of these holy men. Ans. Moses rehearseth here onely the couenant, which the Lord made with these holy men, and their sæd, as the words following do shew: To whom thou swarest by thine owne selfe, and saidst vnto

them, I will multiply your seede. Moses therefore pleadeth not the merites of Abraham, Isaac and Jacob, but vrgeth and presseth the promises of God, and couenant made with them. That prayer is onely to be made vnto God, and to no creature at all, as beyng an especiall part of the worship of GOD, which wée ought not to giue to any other, thus it is proued by the word of God. Arg. 1. *Rom.* 10.14. How shall they call vpon him, in whom they haue not beleeued? But wée must beléeue onely in God, and therefore wée ought onely to pray to him. Aunſ. Rhe. It is true: no more can we pray to our Lady, nor any Saint in heauen, vnleſſe wée beléeue they can help vs. Aunſ. The sacred Scriptures euery where teach vs, that we must beléeue in God, & that they are cursed, that put any cõfidence in mã, *Ier.* 17.5. Againe they can haue none assurance to settle their cõsciences, but out of ỹ Scriptures: They haue a vaine persuasiõ of the ability of Saints to help thẽ: but they haue no ground of any such beliefe out of the Scriptures. Wée sée then, ỹ we ought to pray to God only, in ỹ name

of our Lord Iesus Christ. We must not only in aduersity, but in prosperity do it: we must do it ordinarily, seing ỹ we cannot liue one minute of an howre, without the gracious help, & merciful assistãce of our good & gracious God. And the fauour which we looke for at his hands, cõsisteth not onely in deliuering vs from death, when we are at the pits brim, (as ỹ ignorant imagine) but also in daily preseruing vs, & in turning away all euil frõ vs. For we see, that we are in this life cõtinually besieged with an hundred daungers, & the miseries whereunto we are subiect, are without number. You see thẽ that we ought to cal vpon God, not only whẽ he toucheth vs, & smiteth, as though he laid hard stroakes vpon vs, but euen when we be at peace & rest, perceyue, & euer do expect dangers towards vs: euen then it behoueth vs to consider, to howe many miseries our life is subiect vnto, ỹ being persuaded ỹ we cannot escape, except God help vs, we may fly vnto him & say, Alas Lord, cõsider our miseries, keep vs vnder the shadow of thy wings, rule vnder thy protection, & by thy prouidẽce make vs able to passe thorow al dãgers,

which enuiron & hem vs in round about: This must be done both morning, noone, and night, abroad and at home, but especially, morning and euening. Moreouer, let vs consider, that Sathan with sundry & manifold tẽptations doth daily assault vs: Therfore let vs pray vnto God daily & howrely to deliuer vs by his power.

The 2. part of the first Sermon. *Psalm.* 25. 2. My God, I trust in thee, let me not be confounded, let not mine enemies reioice ouer mee.

AS if the prophet had said, O my God, my hope is onely fixed on thee, let me not be confounded and put to shame, and so be derided of mine enemies. 1. Doctrine. Our hope ought to be fixed onely in the Lord. The Reason is: for that of him commeth our saluation. 2. Reason. Our helpe standeth in the name of the Lord, who hath made heauen and earth, our fathers hoped in thee, they trusted in thee, & were not confounded. *Iob* 14. 14. If a man die, shall he liue againe? all the dayes of mine appointed time (or warfare) will I waite, vntill my chaunging come. Which saying is worthy to be well marked. For if we be tossed with neuer so many troubles, it is not enough, vpon some

1. Doct.

Our hope must perseuere.

some good motion & affection to say, Now must we trust in God: for that is nothing, except wee hold out euen in the middest of all our encoũters. First therfore let vs marke, that Hope is not a daies bird, or a moneths birde, but must continue to the end. And doubtles, when we be fully setled on Gods promises, he holdeth vs still in the same, to the end we may not quaile euery day, but that whẽ we haue ouerpassed some time, we may alwaies be established more and more, vntill God hath performed the thinges which as yet he hath delaied vntill another time. You see then, that it boteth not to haue had some good affection, or to haue trusted in God, except we continue so throughout. And Job hath expressed it plainly, vnder the name of trauaile or battell. Why so? He meaneth not, that we goe to our God at our ease. As long as we suffer nothing, we can find in our hearts to liue still in this world, and to prolong our life double if it were possible. Our desire is then, that God should handle vs without greeuing vs, & please vs in all respects, and obay vs in all our desires. See how easily we would passe

the

the time, if we might go but our owne pase, if we might haue no temptation, & y there might be no heauines nor feare. But it is said, that we must giue attendance all our life long, yea euen with wrestling. In these words (al the daies) we are taught, that if the time linger, and seeme long to vs, we must not take it for an excuse to do euill, and to be greeued, and to giue ouer all in the middest of our iourney, but we must continue to the ende. Vnder this word battell or fighting, is expressed vnto vs the state of this present life, which is, that being but warfarre in this world, wee must be faine to fight, to be besieged on all sides, to be in continuall perill, to be tempted sometimes with cares, sometimes with aduersities, and sometimes with some daungers. Therefore let vs thinke vpō it, *Iob* 13.15. Loe, though he slay me, yet will I put my trust in him, and I will reproue my waies in his sight. *Psalm.* 17.8. Keepe mee as the apple of the eye, hide me vnder the shadow of thy wings. *Psalm.* 57.12. Haue mercy vpon mee, O God, haue mercy vpon me: for my soule trusteth in thee, and

in the shadow of thy winges will I trust, till these afflictions ouerpasse. *verse.*2. I will call vnto the most high God, euen to the God that performeth his promise towards me. We fasten now our hope in the holy land (of heauen) as an anchor, lest in the sea (of this world) we being troubled, should make a shipwracke. Euen as therefore of a ship that is at anchor, we say, Well, now it is at the land, although being in the Sea, the waues beate against it, yet after a certain maner it is brought to land against windes and tempestes: euen so, against the temptations of this our pilgrimage, our hope being founded in that celestiall Jerusalem, maketh vs as it were to be turned into stones. Hope is as it were a piller, which holdeth vp the spiritual building; which fayling, the building ruineth, and into the pit of despaire falleth. *Heb.*6.19. Which hope we haue as an anchor of the soule, both sure, and it entreth into that which is within the vayle. *Psalm.*52.2. My God, I trust in thee, let me not be confounded.

Simil. Augustini.

Laur. Iustinianus Patriarcha. Sm.

1. Doct. Whosoeuer haue a strong confidence in God, will also ioyne prayer to God

1. Doct.

God onely with their trust in him, that their enemies may not preuaile against them to their confusion. 1. Reason is, Prayer is a strengthning of our hope in God, and a meanes whereby we are deliuered from cõfusion. *Psal.* 50. 15. Call vpon me (saith God) in the day of thy trouble, and I will heare thee, and thou shalt glorifie me. Whoso praieth not to God, to be deliuered from confusion, which his enemies would bring him vnto, doth not onely oftentimes fall into it, as many exãples in the holy word are shewed, but is destitute of the hope of a Christian; and so by consequence, is voide from all comfort in his affliction, being in trouble nothing comforteth the afflicted, but his hope, and confidence in God, for his deliuery. Let not mine enemies reioyce ouer me. 1. Doct. The property of the wicked is to reioyce at the confusion of the godly. Reason. Because they hate nothing, neither any persons somuch, as the truth, and the professors thereof. The vse is first, to teach vs, that the greatest part of men shall alwaies be against the godly. Secondly, not to trust the friendship of the wicked.

Text. 1. Doct. Vse.

Lam. 2.16. All thine enemies do open their mouth against thee, they hisse and gnash their teeth, saying, Wee haue deuoured it, certainly, this is the day wee looked for, we haue found and seene it. **Wee saith not, enemy, but enemies.**

2. Doct. **The wicked will ioyne together to vexe the godly, although otherwise they agree not among themselues.** *Psal.* 2.2. The kings of the earth band themselues, and the Princes are assembled together against the Lord, and against his Christ. **Example.** *Luk* 23.12. And the same day Pilate and Herode were made friends together: for before they were enemies one to another. The Vse is, **that we beware, lest we be spotted with that fault.** 2. Doct.

Vse.

3. Doct. **The wicked be often so enflamed with malice against the godly, that nothing will satisfie them, but their life.** *Prou.* 1.11. If they say, Come, we will lay waite for bloud, and lie priuily for the innocent without a cause: 12. wee will swallow them vp aliue like a graue, euen whole as those that go downe into the pittes: 13. wee shall find all precious riches, and fill our houses with spoile: 14. Cast in thy lot among

3. Doct.

vs,

vs, we wil haue but one purſe. *Pſ.*79.2. The dead bodies of thy Sainctes haue they giuen to the fowles of the heauen, and the fleſh of thy Sainctes vnto the beaſts of the earth. *verſ.*3. Their bloud haue they ſhed like water round about Ieruſalem, & there is none to bury them. *verſ.*4. Wee are a reproch to our neighbors, euẽ a ſcorne and deriſion to them that are round about vs. The Reaſon is, **They thinke to flouriſh without controlment, and to be reuerenced, and to haue reſt when they are dead, which during their life, they thinke and know that they ſhal not haue, as they expected.** *Eſth.*3.5. And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then he was full of wrath. The Vſe is: **Firſt, that bloudy cruelty being the property of the wicked, that we labour with our ſelues that it be farre from vs.** 2. Vſe. **To looke for all miſchiefe from the wicked, that they can accompliſh againſt vs.** *Pſalm.*25.2. Let not mine enemies reioice. 4. Doct. **Though the wicked do alwaies hate the godly, yet they wil oftẽ diſſemble friendſhip, & ſhew forth their malice, only whẽ they**

1. Vſe.

2. Vſe.

4. Doct.

they haue opportunity thereunto. *Psalm.* 5.9. For there is no constancy in their mouthes, within they are vaine corruption, their throte is an open sepulchre, and they flatter with their tongue. *Amos* 1.9. Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they haue shut vp the whole captiuitie in Edom, and haue not remembred the brotherly couenant. The Reason is, Because they are wise in their owne generation, *Luk.* 16. and can waite their best aduantage. The vse is, To teach vs, First, neuer to trust the faire wordes of a prophane man, but so to behaue our selues, that we shall beware of him. Vse. Text. Let not mine enemies reioyce ouer mee.

5. Doct. If we fall, and our enemies reioyce ouer vs, it is the Lords doing. The 1. Reason, He is almighty, and doth all things (although euill bee of Sathan and man.) The 2. Reason, He hath the dominion of all creatures. The Vse is, to teach vs, First, to learne to feare him, and obay him, especially in whose fauour nothing can hurt vs. Secondly, that in all afflictions we 5. Doct. Vse.

loke vp, and lift our soules to him that striketh, and examine our selues what cause we haue giuen him. Thirdly, to seeke reconciliation with him by praier and repentance: so shall the meanes that are against vs, be employed for vs, as Hamans gallowes for Mordecai, which God chaunged, that hee himselfe was hanged thereon, and his 10. Sonnes, *Esth.* 10. Goliahs sword cut off his owne head, 1. *Sam.* 17. Text, vers. 3. So all that hope in thee, shall not be ashamed: but let them be confounded that transgresse without cause. (Paraphr.) And surely thou wilt not suffer them that depend vpō thee, to be put to shame: but rather must these faithlesse persons that persecute the innocent, be brought thereunto.

1. Doct. 1. Doct. An assured hope of deliuerance grounded vpon Gods promise, is the onely cause of the patience and humility of Gods childrē in their troubles. The Reason is, First, because ỹ corruptiō of mans nature being of it self wayward, cannot take afflictions patiently, without supernaturall helpe: therefore we say, Without Hope the heart would breake:

breake. Secondly, where there is no hope, there is no faith; where there is no faith, there is no patience. Thirdly, else the damned might haue patience; which they haue not, as appeareth by their gnashing of teeth. The Vse is, To teach vs to be careful, to vse the meanes of obtaining hope, and growing in it, praising God for such meanes we haue, and mourning for that we want. Vse.

Psal. 25.3. So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without a cause. The 3. part of the first Sermon.

TWo branches; a Consolation: an Imprecation.

1. Doct. God preserueth from shame al that hope in him. The Reason is, Because he hath promised so to do. *Psal.* 91. 14. Because he hath loued me, therefore will I deliuer him. Secondly, he hath alwaies in greatest extremities deliuered his people. *Psal.* 22.4. Our fathers trusted in thee: they trusted, and thou didest deliuer them. *verse* 5. They called vpon thee, and were deliuered: they trusted in thee, and were not confounded. 1. Doct.

The vse is, That as wee beleeue the promises of God in generall, so we must beleeue them to appertaine to our selues especially: otherwise our hope and faith differeth not from the hope and faith of the Diuels: for they beleeue and tremble.

2. Doct. *Cain, Babilo. Philistiãs Egiptiãs, Haman, Daniels, Sydracs, Misachs and Abednagoes enemies.*

2. Doct. God confoundeth often in this life, alwaies (without true conuersion to God) in the life to come, all those, that by persecuting the godly without cause, do transgresse his lawes. The Reason is, That by persecuting them, they persecute Christ himselfe. *Act.* 9. 4. And Saul fell to the earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou mee? *verse* 5. And hee said, Who art thou, Lorde? And the Lord said, I am Iesus, whom thou persecutest: it is hard for thee to kicke against prickes. *Zachar.* 2. 8. Hee that toucheth them, toucheth the apple of his eye.

Vse. The vse is, First, to walke in the feare of God, and as members of the body of Christ, seeing he hath so great care of vs.

Vse. The 2. vse, Not to be discouraged, although our afflictions by the wicked are long, in the end hee will burne the rodde.

rodde. The 3. vse is, Let vs pray to God to endue vs with his spirite, rather to be persecuted, then to persecute the mẽbers of Christ, seeing their end is so miserable. *Iob* 5. 3. I haue seene the foolish wel rooted, and sodainly I cursed his habitation, saying, *vers.* 4. His children shalbe farre from saluation, and they shalbe destroied in the gate, and none shal deliuer them. *vers.* 5. The hungry shall eate vp his haruest, yea, they shall take it from among the thornes, and the thirsty shall drinke vp their substance.

Vse.

* But forasmuch as oftentimes the kickers against GOD do prosper, and are well at their ease, here is mention made of their estate, notwithstanding that men estéeme them happy to the worldward. Eliphas saith, that when hée saw a foolish man in prosperity, he iudged not, as men commonly doe, which is: This man is happy, he is blessed of GOD: but knew by and by, that the end of him shalbe euill, and that hée shall be punished euen in his ofspring. God doth oftentimes vtter such kind of sayings, to turne vs frõ the false opinion which we may conceyue, when

* *Simil. Like as a tree thoroughly well setled and deepely rooted, standeth fast, although it be shaken with wind: euẽ so it seemeth, that after God hath once planted the wicked, their raigne is for euer.*

we see them not punished out of hand, that runne into such excesse of wickednes, but rather to our seeming are fauoured of God. I know what the common opinion is; for we esteeme of things as they may be seene by the eye, & our mind wadeth no further. If God lift vp his hand, and execute any Iustice that may be seene, scarcely will men vouchsafe to regard it. But if he winke at thinges, and tarry patiently for the sinners, wee thinke him to be asleepe, and that he gouerneth not the world, but letteth all thinges goe at randome, without any minde to remedy them. See how blockish we be. But God sheweth vs, that the wicked persecutors cease not to bee cursed euen in the middest of their prosperity, & that we need not to spite them for their happy successe, as they terme it: For they must be doubly punished: so that it were farre better for them that they were miserable, because they shall pay ouer-deere for their pleasures.

And behold also why I said, that it behoueth vs to marke well these sentẽces, both of my text, which is, They shalbe confoũded that without cause persecute

the

the Saincts of God: as also, I haue seene the foolish well rooted, and immediatly or sodainly I cursed his habitation. Because both containe a profitable lesson, and because the Prophet Dauid, in this his prayer to God, saith, Let them be confounded, that transgresse without a cause. In which wordes he cursed his persecutors; not so much for that they were his enemies, but in persecuting him; they foolishly kicked against the prickes, that is, against Christ himselfe. And Eliphaz calleth thē Fooles, that are wicked, though they haue taken rote: and presently, He hath cursed his habitation: which both are to be vnderstood in one sence. I purpose (God willing) the longer to persist in this necessarie point, both to consider, in what sence the wicked persecutours, although flourishing in this world for a time, may be said to be fooles, as also, how cursing of them may not disagree to the commaundement of our Sauiour Christ, Blesse, I say, and curse not. For the first: That we may the better profite our selues by the doctrine herein contayned: First, it behoueth vs to note, that this word, *Math. 5.*

Iere.5. *Mat.23.* *Gal.3.1.* Foole is here, and in diuers other places of the sacred Scriptures, put for those, that in their prosperity and persecuting regard not GOD. For although the world accompteth them wise mē, which can skill well to deale for their owne profite, and can shift their matters cunningly (as they say) the holy Scriptures tell vs, there is none other wisdome, then the feare of the Lord. Then, if wee lift vp our soules, and cast vp our eyes fast fixed on GOD in the heauens, so as wee direct our lyfe according to his will, and put our whole trust in him, as Dauid in this and diuers other Psalmes, diuersly professed hée did, to haue by Prayer recourse to him for succour, behold, the same is our true wisedome. And here wee sée why Saint Paul saith, that such as are learned in the Gospell, are perfectly wise. *Col.*1.28. Whome, that is, Christ Iesus, wee preach, admonishing euery man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus. Therefore the glorious Gospell of Iesus Christ our Sauiour, is called wisedome, for that there we find, how to

to order our whole lyfe without missing or erring.

Although then that men bee full of subtilty and fine conueyance, and suppose themselues to be very wise, yet must wee holde vs to that, which the Scriptures teach vs, how it is in euery whit of it, but folly and vanity: for, for their folly in persecuting the Saincts without cause, they shalbe confounded, seeing that the feare of GOD is not in them. I haue, saith Eliphaz, seene the Foole taking roote, and immediatly I haue cursed his house. Whereas hee speaketh of taking roote, hee meaneth, that it seemed likely, that his prosperitie should be continual, firme, stable, and immoueable, like mount Sion, that cannot be remoued, but standeth fast for euer.

If Eliphaz had said, I haue seene the foole aduanced aloft to great dignitie, he had not expressed so much as he doth. For he saith, ý he is planted, he hath take deepe roote, because the despisers of God, haters and persecutors of his Saints, hope to haue prosperity alwaies in their fleeue. And like as a tree that is throughly

Simil. Nabuchadnezzar, and Pharaoh.

well settled, and deepely rooted in the ground, standeth fast, though it bee shaken with windes and stormes: euen so it seemeth, that after God hath once aduaunced the wicked, they shall raigne continually, and their triumphes shall neuer haue an end. But Dauid and Eliphaz, when they sawe this likelyhood, forbare not to curse the wicked, out of hand, or immediatly, as Eliphaz saith: meaning, that they taried not till there came a chaunge, as wee commonly do, who at the first blush, when wee see the despisers of GOD to be in their chiefe ruffe, and to haue the winde at their sterne (as they say) do linger the time, and are, as it were astonished, saying, What will this matter proue to? If we perceiue them to fall into decay, then wee chaunge our mind: but so long as wee see them flourish, then we know not what to say, wee be at our wittes end. Contrarywise, Eliphaz telleth vs, that hee was not abashed one whit at the matter, but spake his mind according to Gods holy word. For Dauid and Eliphazes iudgements and condemnations here of the wicked, are not of their owne

owne heads, or after their owne fancie, but they declare, that according as God sheweth vs, that the wicked shalbe confounded in the end, so they grounded thē-selues thereupon, and were not shaken therefrom by any temptation. But although they had sæne the wicked flie so high a pitch, yet they held still at one stay, saying, They shall come to nought, euen to confusion. For euen as trées, *Simil.* though they sæme firmely rooted, when great and mighty stormes haue risen, they haue bæne cast downe and pulled vp by the rootes, yea, the rootes turned vpwardes, yea, vtterly consumed and burnt to ashes: Euen so the wicked, although they sæme by their friendes, riches, alliances and assistances, to bee so firme as mount Sion, yet the Lord in his Iustice, that no flesh should glory in her owne strength and power, hath sent the stormes and windes of his displeasure and indignation, hath cast downe, ouerturned, and vtterly consumed the wicked. Now wee sée in effect what Dauid meaneth, whereas he saieth in his prayer to God, Let them be confounded that transgresse without

a cause. And let vs apply this lesson to our owne vse, that wee may know how agreeable it is vnto vs. True it is, that
Mat.7.1 wee haue not to dow with condemning of other men: for it standeth euery man in hand, rather to looke into himselfe, and that is the thing whereunto euery one of vs must apply his endeuour: for they that so rashly iudge others, forget themselues, and GOD will not spare them, though they flatter themselues; they must be fayne to come before their Iudge, who will handle them rigorously, because they ouerslippe themselues so much in their owne faults. Let vs note then, that our mindes must not gadde here, and there, to seeke out the euill that is in others: but euery man must enter into himselfe, and examine his owne state and life, and when wee finde any fault in our selues, wee must condemne it.

Furthermore, where Dauid cursed his persecutors, in saying, Let them be confounded that transgresse without a cause, who are wicked and despisers of God: it is not to yeeld such authority or preeminence to vs, as of our selues.

How

How is it then? First of all, if the wicked persecute or trouble vs, so as they doe vs any annoyance or wrong, wee imagine that GOD hath giuen vs ouer, and that he careth no more for vs; & hereupon wee be tempted to conceiue a griefe, as though we had lost our time by walking in singlenesse and vprightnesse, saying, How now? I looked that God would haue succoured me at my need: yea, I haue serued him, and I haue put my trust in him, and yet he suffereth mee to be tormented to the vttermost: I find not relieue when I pray vnto him, he seemeth as though he were deafe.

We see here a very troublesome temptation, when GOD seemeth to make none accompt of succouring vs, at such time as men misintreat and persecute vs. And therefore to comfort our selues withall, we must practise this lesson in all our troubles & encombrances, which is, that although the wicked be in their triumph to day, so as they set their foote vpon our throate; it is not for that God hath forgotten vs, or for that he will not send vs remedie for it in the end: But

let

let vs waite with patience, and we shal find the issue to be such as God hath promised; that is to wit, that he will regard vs with mercie. Now, when we see what profit redoũdeth vnto vs by cursing, that is, by marking by the Scriptures, howe God curseth the wicked, wee shall perceiue, that there is nothing but vnhappinesse in their state throughout. But let
Psal. 73. vs proceed yet further. When wee see the wicked to haue a better time then the good men, the deare children of God, whē we see them craftie and politike, when we see them triumph, when they seeme to be exempted from the common miseries of this earthly life; I say, when wee
Psal. 37. see this, wee bee vexed, & know not what to say, nor what to thinke: for it seemeth, that it were better for vs to giue our selues to lewdnesse, then to good, forasmuch as to our seeming, God setteth no better order in ỹ matters of this world. But to the intent we be not prouoked to do amisse, we must take this for a Conclusion, that is, that when the despisers of God, the persecuters of his saints, seeme to be kings and princes, so as they take their pleasure, and glorie in their estate,

yet

yet they cease not to be accursed. True it is, that this accursednesse appeareth not at the first day; for it is secret, but it must haue leysure and time to shewe it selfe. And on the other side, wee must beholde the thing, although it cannot bee seene with our eies, yet wee must behold it with our faith: because God hath spoken it alreadie with his owne mouth, we must sticke vnto it which he saith. It is the selfe same matter that the *Psal.* 37. and 73. do entreate of.

The second Sermon vpon the 25. Psalme, the 4, 5, and 6. verses.

4. Shew me thy waies, O Lord, & teach me thy pathes.

The Paraphrase, *that is*:

GRant, O Lord, that I may vnderstand in these so great perplexities and extremities, what way thou appointest thine to walke, and what pathes thou appointest mee to treade.

1. Doct. 1. Doct. The Saints of God, hauing most knowledge of the will of God, and of his lawes, yet haue most desire to bee instructed therein. The first reason is, They onely see their owne wantes and ignorance. The second Reason is, They onely long for the performance thereof. The third Reason is, Vnto them *Psal.* 19. it is sweeter then the honey, yea, then the honey combe: for they onely haue by the spirite of GOD, the taste of the swœtnesse

ſweetneſſe thereof. As for the wicked, no maruell though they deſire not the knowledge of the waies of God; for vnto them it is a burthen heauy to beare. For as a burden laid vpon the ſhoulders of an vnwilling man, is therefore greeuous vnto him, becauſe he with an vnwilling mind beareth the ſame, yet the ſame burden, laid vpon the ſhoulders of a willing man, is to him not heauy, but light: euen ſo, the Lawes, waies, and pathes of GOD, are to the children of God eaſie, but to the wicked heauy: for they bridle the luſtes of the fleſh, they teache mortification, Gods anger againſt ſinne, and whatſoeuer is contrary to the corrupt will of fleſh and bloud. *Simil.* The Vſe is, that we vſe all the meanes which GOD affordeth vs for the attainment of the knowledge thereof: as the hearing, reading, and meditating therein day and night. *Vſe.*

The cauſe that moued the good Prophet and king Dauid, *Pſal.* 1.2. thus to pray to God, To teach him his pathes & waies, that he might walke in thē, may be gathered, to proceed from a deſire that he had to expoſtulate with God, why he, ſeruing

seruing God day and night, and that not without cares, should be in such great miseries; as persecutions by outward enemies, sickness, inward temptations, and such like: whereas the wicked were freed from these miseries oftentimes, although not alwaies. He vpon better consideration perceyued, that it proceeded from ignorance of Gods lawes, pathes and will: and therefore he prayeth for vnderstanding of his way. Then,
Iam. 1. do we lacke wisedome? Let vs craue it of him which is the welspring of it, and giueth it without vpbraiding. For God dealeth not nigardly with vs, as men do, who when their goods are diminished, are greeued if they be much called vpon. It is not so with GOD: for hee neuer ceaseth to do vs good. Therfore let vs learne to offer our selues to him whē we want wisdome, and let vs not doubt, but he will giue vs as much as is necessary for vs, if wee heare, read, meditate and practise his holy word. And this doctrine is exceeding necessary for our behoofe. For what hath beene the cause of so much corruptions in Christendome, but for that the waies, pathes, lawes,

will,

will, & word of our good God haue bene peruerted and embased, wrested, and mingled with the filthy dung of mans wisedome? but because men haue bene desirous to be ouer wise, as though God had not bene well aduised, but they must set him to schoole to them? When mē presume to put forth their owne inuentions, & to say in the seruice of God, This must bee good; and, That must be done; &, Such a thing must be remedied: After what sort? After their owne fācy. And had not GOD foreseene it? How commeth it to passe, that he did it not before? We see what God saith, and thereunto must wee hold vs. He will haue vs to hold all thinges for good and holy, which he speaketh. And marke, men will steppe in. And why? They could not find in their harts to do him so much wrong, as to say, hee is scarce well aduised, and that they themselues are wiser then he.

But wee shall know this matter, by taking of a matter that is easie to be vnderstood, which is, that the Pope hath gone about to diuide those things which GOD hath ioyned together, that is to

wit, he hath bereft the people of the Cup in the Lords Supper, and taught them, that they must content themselues with one kind, namely, with the host, as they call it, and that the Cup serued but for the Priests to sing Masse withall. And what are his allegations? Oh, there would be many inconueniences. True it is, that all those inconueniences are grounded vpon beastly superstitions, to make men beleeue, that wine is no more wine, but that it is turned into ỹ blood of our Lord Iesus Christ. Then marke here his allegatiõ. O (saith he) there would be many incõueniẽces, if the Cup should be giuen to al the people, it were better that ỹ Priest should drinke in the behalfe of all the whole company. To be short, it is all one, as if he said, We be wiser thẽ God, we see things ỹ he saw not, & therfore we must prouide for thẽ. After what maner? By putting away the ordinance of Iesus Christ. Behold, our Lord Iesus Christ
Mat. 26. saith, Drinke ye all of this Cup. Ye saith
27. expressly, Drinke ye all. Behold, the Pope
Mar. 14 cõmeth, & cutteth of that word, saying, It
13. is true, that that was the ordinãce of Iesus Christ. But we haue not takẽ away

the

the wins without great reason; it is to prouide for inconueniences. I haue thought it good to haue it so. And what shall we say of the Sonne of God, who is the infinite wisedome it selfe, and the light of the world? Did he see nothing in making this institution? We see then, that mē ouershot them without al measure, when they consider not, that the works of God are brought about by infinite righteousnes and wisedome. Then let vs hold vs there, and follow the way and pathes he sheweth vs, & appointeth vs to walke in, and not feare that wee shall erre, if he once shew vs his will, and wée suffer our selues to be gouerned quietly by it.

Psal. 25.5. Lead me forth in thy truth, and teach me: for thou art the God of my saluation, in thee do I trust all the day.

The 2. part of the second Sermon.

The Paraphrase.

THe sēce is, Guide my steps, O Lord, in the truth of thy promises, which neuer faile: teach me patience in this & all other mine afflictions: Guide mee, that I desire no reuenge, that I practise

no vnlawfull meanes to escape out of daunger: for thou art he alone, O my God, of whome I daily and continually looke for my deliuerance.

1. Doct. The 1. Doctrine. It is the property of the godly, in their afflictions, to pray to God to guide them in the truth of his promises. The Reason is, Without the assurãce of them they murmure, nay, vse sinister practises to escape out of daunger. The 2. Reason is, By them they are stayed and comforted, patiently to beare the roode of Gods correction.

Vse. The Vse is, That wee alwaies call the promises of GOD to mind which are taught vs in the word, so shall wee be quiet, when others rage; so shall wee not reuenge, when others seeke reuengement; so shall wee with patience possesse our soules, when others shall despaire; so shall we trust in God, when others make flesh their arme; so shall wee seeke for lawfull meanes to escape, whē others shal vnlawfully, & therfore vnprofitably shal seeke to law to auoid danger.

We must hold therefore a generall rule, that our trust must be vpon the promises of God. And now let vs consider

sider what God promiseth. God saith, that if he hath thought vpon vs to day to fauour vs, he will not forget vs to morrow, but wee shall be helped by his hand all our life long. *Psalm.* 89,28. My mercy will I keepe (saith God) for him, that is, Dauid, for euermore, and my couenant shall stand fast with him. Behold what his promise is. Then may we well assure our selues, that GOD will alwaies keepe vs, and that by meanes thereof we shal not be in daunger of falling into decay. But yet herewithall wee must make our accompt, to be subiect to fall into many inconueniences. For our gratious and louing father saith not, that he will keepe vs, as it were shutte vp in a mewe, that we should see none aduersitie, nor be acquainted with any trouble, but be in continuall ioy and felicity; he promiseth vs no such matter: but onely, that he will ayd and succour vs in all our necessities. Wherfore it behoueth vs to vnderstand, that God wil exercise vs with many aduersities, & that we are subiect to the cõmon afflictions of this present life: & that in the meane season it ought

Ps. 118. 1,2,3, 4.

Psal. 23.

to ſuffice vs, that wée ſhalbe aided by him, and that wée ſhall not be vtterly forſaken. Seing the caſe ſo ſtandeth, let vs not ſléepe when we be in proſperity, as though this ſtate were euerlaſting, ſo as nothing could chaunge it. And therefore in preſuming ſo farre, we ſtep beyond our bounds. Why ſo? Our louing good Father telleth vs, that wee may peraduenture ſuffer many aduerſities, but hée will helpe vs continually.

Now then, in the meane while wée ſhal fight, yea, & be aſſailed at all aſſaies. And they that paſſe their boundes, ſhalbe puniſhed for their ouerhardines: yea, the faithful may euer looke for ſtrokes, & yet neuer ceaſe to be quiet, to poſſeſſe their ſoules in patience. How ſo? when wée conſider the chaunges & turmoylings of this world, we muſt néeds be carefull, & euery one of vs muſt prepare himſelfe to receyue blowes, when it pleaſeth God to ſmite him. But yet herewithall we know, that in our falling we cannot but light vpon our feete, becauſe we be held vp by the hand of God: nor be vtterly oppreſſed, becauſe he relieueth vs. We ſee then,

then, how we cannot be vexed with exceeding great vnquietnes, & yet we may be sore greeued in our heauinesse, not to withdraw our selues frō God, & to make none accompt of calling vpon him, but to haue our recourse vnto him. *Ps.*25.5.

Lead me forth in thy truth, & teach me: for thou art the God of my saluation: in thee do I trust all the day. Text.

2. Doct. It is the duty of vs all, men and women, in our afflictions to pray vnto the Lord, that whatsoeuer shall come vnto vs by his permission and appointment, that he would not suffer vs to fall away from his will, or to be drawen away, eyther through contumacy, or by any other wicked desire, but rather by the truth of his holy word, hee would stay vs quieted vnder his holy obedience. The Reason is, Our owne experience doth teach, that when as aduersities haue darkned our senses, how hard a thing it is, in that darknes to discerne what we should follow & take in hand. And if this demonstration was so necessary for Dauid, so holy and worthy a Prophet, endewed with so excellent a light of the knowledge of Gods word 2. Doct.

and holy will: what shall become of vs, vnlesse the Lord driue away that great and palpable darknes which we haue in our afflictions, lest ỹ it darken the sight of his light? The Vse. Let vs therefore alwaies pray vnto the Lord, so often as any temptatiõ doth trouble vs, that his truth may shine before vs, lest we taking euil courses, run astray frõ his wil. Wherefore let vs shut our eies, when things go contrary to our liking, & let vs only settle our selues vpon this point, to say, O Lord, thou art righteous, & I wil by the assistance of thy holy spirit, be cõtented with thy righteousnes, for so the truth of thy holy word teacheth me, vntil ỹ make me to enter into thy sanctuary & there perceiue why thou ordereſt the state of mankind after ỹ sort. Truly if I should follow mine owne fancy, as it is in these mine afflictions, being daseled therwith, I should murmure; yea, & repine against thee, to see how things are confoũded here. O Lord, teach me & instruct me with thy truth, that thou gouernest the whole world in wisedome & righteousnes; let me confesse the same, although I know no reason thereof.

Vse.

Thou

Thou art the God of my saluation. Text.

The Prophet, by these words acknow- 3. Doct.
ledging his saluation from the Lorde, teacheth vs, that the former benefits receiued of the Lord, should bee vnto vs motiues of his continuall fauour to bée vndoubtedly perswaded. The Reason is. It is not onely his vsuall custome, but his nature so to doe: For, for this cause he vndertaketh the deliuerie of his seruantes, and relieueth their necessities, that he might still continue his grace towards them. Let vs therefore know, that whome the Lord loueth, he loueth to the ende. So long as wee know not whether the Lord loueth vs or no, wée must néeds feare, and with Adam shun his presence, as much as is possible: So as you sée, in what case the wretched creatures are. which haue no taste of Gods goodnesse to trust in him, that they might comfort themselues. Therefore let vs marke well, that it behoueth vs to be perswaded of Gods loue towards vs, that thereby wee may conceiue such trust, as we may present our selues vnto him and bee well assured, that our soueraigne good is to answere him, that

is,

is, not to hide our selues from his sight, but to be alwaies willing to bee guided by his hand, so as wee desire nothing, but to be vnder his hand, and at his direction. Let vs consider, that wee are the workes of his hands. For the thing wherein wee may settle our trust, that we be acceptable vnto God, is, that hee hath created vs, and that we be his people, and the sheepe of his pasture. Then must we not pretend to be loued at Gods hand for any deserts of our owne, but because he seeth that we are his workemanshippe, and his people and sheepe. Thus in Esay and the Psalmes. Lord, thou wilt not despise the worke of thy hands, thou wilt not forsake that which thou hast begun, without finishing it. How be it, wee must not looke onely to our first creation; for the hope that wee shall haue thereby, wil be very slender, because the Image of God by Adams sin, is, as it were, blotted out in vs. But for as much as God, of his infinite mercie hath renewed vs, and in Jesus Christ our Lord hath adopted vs to be his children, and imprinted his Image againe in vs: therein also chiefely we bee his worke-

Psal. 95. 67.

Psa. 131 8.

Esay. 64. 8.

workmanship, and may boldly with reuerence call vpon him, and assure our selues that he will not shake vs off, but that we shall bee welcome to him. It followeth: In thee doe I trust all the day. Text.

And because it is expedient, that our trust should be answerable to his goodnes therefore the Prophet saith, that his hope was continually in him. 4. Doct. 4. Doct.

The goodnesse of God towards vs, must cause vs continually to trust in him. And this is the propertie of faith: among our greatest troubles to haue respect to GOD, to trust in him for our deliuerie, and not to seeke sinister meanes for it, and, as it were, with a still and calme quietnesse to rest our selues in his promised helpe and assistaunce. Moreouer, that the remembraunce of his benefites might the better feede and sustaine our hope, let vs learne to call to mind his former benefites bestowed vpon vs. When we be heauie and sorrowfull, the onely remembrance of Gods benefites must cheare vs, or at the least-wise allwage our miseries and griefes, so, as if any aduersitie

pinch

pinch vs, and we bethinke our selues of the great number of benefites that God hath bestowed vpon vs, the same must allway our sorrow. And seeing the case standeth so, no afflictions ought to make vs to forget the knowledge which we haue of Gods benefites and graces: For whatsoeuer miseries wee endure, yet ought we to acknowledge for a great mercie of God, that wee are made reasonable creatures, that wee beare the Image of God, that we are cherished and maintained, to the ende wee may know God to bee our Father. Dauid saith, Lord, thou diddest draw me out of my mothers wombe, thou hast shewed thy selfe to bee my GOD, before I could know thee or call vpon thee. Dauid did set this before him, purposely to render thankes vnto GOD, to trust in him, and to sing vnto his name in the middest of his sorrowes; afterward hee established himselfe, in good hope for the time to come, not doubting but God regarded him still with compassion, considering, that diuers times, yea, at all times before, he had shewed him so gracious & pitifull towards him. Let vs lift

Psal. 22. 10.

vp

vp our minds aloft to yeeld him his worthie praise: and moreouer, let his benefites serue for spurres vnto vs to trust in him, not doubting, but that he wil shew himselfe the same hereafter, whome we haue felt him heretofore.

Psal. 25. 6. Remember, O Lord, thy tender mercies, and thy louing kindnesse: For they haue beene for euer. The 3. part of the sence is: So many, great and grieuous are mine afflictions, that thou appearest to me, as though thou haddest vtterly forgotten thy former tender mercies, and louing kindnesse, which not only of long time, but for euer before time haue beene. Wherefore, O Lord, I beseech thee of thy goodnesse remember them, so that I may feele them, in deliuering me from all my miseries which now I suffer. 1. Doct. Remember. 1. Doct. When afflictions lie heauie on the shoulders of the children of God, they cause them many times to thinke, that the Lord hath vtterly forgotten them. The Reason is: For that no mans faith is so firme at all times, but in afflictions sometimes he shall haue such motions, seeing *Psal.* 77.

cond Sermon.

that

that no man hath perfection of regeneration, nor at al times fulnesse of faith. The Vse is, to teach vs to striue with our selues against this temptation, & assure our selues, that although the Lord séemeth as though he were asléepe, yet he that keepeth Israel, doth neither slumber nor sleepe. Although a mother should forget her owne childe, yet will the Lord neuer forget those that are his.

Math.8.

Esay.

Text. Remember, O Lord, thy tender mercies and louing kindnesse. 2. Doct. The godly neither can, nor will looke to escape destruction by any other meanes, then onely by the mercies of the Lord.

2. Doct.

1. *King.* 20. *Benhadad.* 31. *Kings with their traine.*

The Reason is. Vaine is the helpe of man, or any other meanes whatsoeuer. The Vse is. First, to feare and tremble, that wee fall not into Gods displeasure, but to séeke especially for his mercie, estéeming it aboue our liues, or any earthly thing that wee can desire. 2. Vse. To acknowledge, that it is of Gods meere mercie and aboundant kindnesse, that wee liue; and to praise him dayly for it. 3. Doct. The tender mercies and louing kindnesse of the Lord are sufficient to deliuer his

3. Doct.

children from all the punishments that they can fall into. 1. Reason. They are infinite, as his maiestie is. 2. Reason. Els none shoulde bee saued, seeing there is none other meanes of saluation. The Vse is: First, to take awaie from our mindes the vaine confidence in any creature; as Angels, men, horses, or any other thing whatsoeuer. 2. Vse. Confutation of Poperie, which standeth vpon workes for deliuerance (at the least) from the punishment of sinne. Secondly, it confirmeth vs from despaire, seeing the Lords mercies are an anchor both sure and stedfast. *Heb. 6. 19.*

For they haue beene for euer. Text.

4. Doct. Although by our afflictions which wee suffer, God seemeth to forget vs, yet seeing he hath shewed mercie towards our selues and others, and that for euer, before time, so must wee still be perswaded, that he will neuer forsake those that are his. The 1. Reason. For he is not as man is, that is, changeable: but GOD is immutable. The 2. Reason. His gifts are without Repentance. The Vse is, to teach vs, although the goodnes of God lyeth, as it were, buryed, yet it is not 4. Doct.

not extinguished; although it shew not it selfe, but seemeth, as it were couered in the ashes, yet in time it will shew it selfe: And therefore let vs in all our miseries and afflictions beseech his maiestie, of his tender mercy, and immutable goodnesse, so to remember vs, that we may be deliuered from all inconueniences, and promise and purpose amendment of our liues, with further praises of his holy Name for his mercies.

The third Sermon vpon the 25. Psalme, the 7, and 8. verses.

7 Remember not the sins of my youth, nor my rebellions, but according to thy kindnesse remember me, euen for thy goodnesse sake, O Lord.

The sence is.

O Lord my God, although mine enemies, maliciously and without cause, vexe and persecute mee, yet I acknowledge, that both the sinnes which in my youth I haue committed against thee, as also the sins and rebellions, which euer since to this day I haue done against thy diuine maiestie, are the cause of this mine affliction; which I humbly praie thee, of thy kindnesse and goodnesse sake to forgiue me; then shall I be deliuered from this great miserie and affliction: for thou hast promised to saue all them that call vpon

thy name for the remission of their sins.

Remember not the sinnes.

1. Doct. 1. Doct. In vaine doe wee pray to God, to be deliuered from our afflictiõs, except we pray for the remission of our sinnes, both of our youth and all other afterward committed by vs. The 1. Reason is. There is no hope for vs to obtaine grace, except the Lord be mercifull vnto vs: and how doth he loue vs, except we be first reconciled to him, and that by our Sauiour Christ Iesus, and our confession and repentaunce of our sinnes? The Vse is therefore, to teach vs, in all our afflictions to acknowledge our sinnes to GOD onely, seeing hee is gracious and fauourable to all his.

Vse.

2. Doct. 2. Doct. It is necessarie for Gods people, in their praiers to God, to make vnto him onely a free confession of their sinnes. *Psal.* 32. 5. Then I acknowledged my sinne vnto thee, neither hidde I mine iniquities: for I thought, I will confesse against my selfe my wickednes vnto the Lord; and thou forgauest the punishment of my sinne. Selah. *Dan.* 9. 5. We haue sinned, and haue commit-

ted

ted iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy preceptes and from thy iudgements. *Nehem.* 1. 6. I pray thee, let thine eares bee attent, and thine eyes open, to heare the praier of thy seruant, which I pray before thee day and night, for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee. The 1. Reason is: Els we obtaine no forgiuenesse. Secondly, Els we haue no assurance that we haue repented, seeing confession doth alwaies accompany repentance. Thirdly, Otherwise wee cannot rightly and throughly condemne our selues, and cleare the Lord for punishing vs. Fourthly, By the confession of our sinnes we are the more humbled, and the better prepared to praier. The Vse is: First, to reproue all them that iustifie themselues, like the proud Pharise, and offer vp their owne workes, as the Papistes doe. Secondly, to reproue them that will not beare sharpe rebuke for their sinnes, nor bee contented to be censured by those meanes, that God hath prescribed by his word for the

same purpose. Thirdly, it teacheth vs to loue them that admonish vs often, and reproue vs sharpely when wee haue offended, estæming them our dærest friends, and auoiding them that flatter vs; *Leuit.* 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne. *Math.* 18. 18. Whatsoeuer you binde in earth, &c. seeing it is the meanes to bring vs to this confession, which is so necessarie.

Text. Remember not the transgressions of my youth, nor my rebellions.

3. Doct. 3. Doct. True repentance worketh in vs earnest and heartie praier. The Reason is. First, In it we see our miseries in our selues, and what næde wee haue to sæke to GOD for helpe. Secondly, It assureth vs of Gods loue to vs, and readinesse to heare vs. Thirdly, It encourageth vs to call on the name of the Lord, who in our conuersion hath giuen vs experience of his vnspeakeable mercies. The Vse is, to teach vs, to bee as diligent to performe this praier aright, as wee are desirous

to

to proue to our owne hearts that our repentance is vnfained.

4. Doct. All our praiers are to bee made to God alone. *Psa.* 50. 15. Call vpon me, &c. *Rom.* 10. 14. How shall they call vpon him, of whome they haue not heard? The 1. Reason. It is he onely that can graunt vs our request. Secondly, We are not commaunded in the holy Scripture to call vpon any other; and therefore if we doe, it is not of faith, and consequently it is sinne. The Vse is: First, to reproue the dotage of the heathen, that praied to the Sunne, Mone, and Starres; and of the Papistes, that pray to Angels and Saints. Secondly, to teach vs to make all our praiers to GOD alone, in the name of his Sonne Christ, for such things as he hath promised in his word, and in such maner as hee hath prescribed. 4. Doct.

Nor my rebellions. Text.

5. Doct. It is rebellion against the Lord, to despise any of his lawes, although all humane lawes should approue vs therein. The 1. Reason. God is King of Kings, and will bee serued without exception. Secondly, Els God 5. Doct. *Reu.* 19. 16.

should yéeld vnto men. Thirdly, Wee are to obey men onely in the Lord, and no further. The Vse is: First, to reproue rulers, that require obedience of their subiects to all their owne decrees, not regarding whether God be disobeyed therby or no. Secondly, to reproue them that pretend mans lawes, to excuse themselues in their sinnes: as in the breach of the Sabbath, contentednesse with the dumbe Ministerie, putting of money to vsurie. Thirdly, it teacheth vs alwaies to hold this both in iudgement and practise: It is better to obey God, then man, *Act.* 5.29.

5. Doct. 6. Doct. It is our dutie, so often as the Lord shal terrifie vs with his iudgements, not onely to mourne, sigh, and lament, but to repent vs, not onely for our former sinnes committed in our youth, but all other sinnes since, which we can either call to mind, hidden, or vnknowne. The Reason is. The Lord may laye them all to our charge. The Vse is, that wee neuer flatter or stroke our selues in our vices, but narrowly pryе into them; not into others as hypocrites doe, but into our owne; not to espie a moate

moate in our brothers eye, to cloke our hypocrisie; but to pull out of our owne eyes, not onely the beames, but euen the verie moates therein.

But according to thy kindnesse remember me, euen for thy goodnes sake, O Lord. Text.

7. Doct. The children of God expect remission of their sinnes from none, but from the mercy of God onely. The Reason. Sinne prouoketh Gods anger, which is infinite, and cannot be satisfied by any that is no more then a creature. Secondly, The Scriptures make the Lords mercie the first part of our righteousnesse. *Psal.* 32.1. Blessed is he whose wickednes is forgiuen, and whose sinne is couered. The Vse is, To confute them, that thinke they haue it in their owne freewil to be saued. Secondly, To confute them, that thinke to obtaine heauen by their merites. Thirdly, To reproue them that seeke for the Popes pardons and Indulgences, seeing it is the Lord, of his meere mercie, that doth pardon vs our sinnes. 7. Doct.

Psal. 25. 8. Gracious and righteous is the Lord, therefore will he teach sinners in the way.

The sence is.

The 2. part of the 3. Sermon.

I Doubt not at all of the remission of my sinnes, neither yet hereafter to leade an holy and innocent life, seeing I consider and weigh the great goodnesse and gracious bountie of the liuing Lord, as also his righteousnes in performing his promises, which among others are, that he will pardon the sinnes of the penitent, and direct the way of the ignoraunt that desire to leade an holy and godly life. Gracious and righteous is the Lord, being no praier, as also the other two verses following, but a meditation betweene the praier in the verse before, and the verses next after them, wee haue to learne generally this profitable doctrine.

1. Doct. 1. Doct. It is the dutie of all that pray to GOD, seeing the malice of Sathan, who seeketh to make vs quaile in them, as also the weakenesse of our corrupt nature for perseuering feruently & zealously in it, to vse al the good means

that

that possibly we can, * but especially to meditate vpon the goodnesse and righteousnes of the Lord, in keeping his louing promises, that thereby our prayers may be more zealous and feruent.

The 1. Reason: Our experience teacheth vs, that it is an hard and difficult matter, to hold on zealously therein.

The faithfull perceiue in themselues, except they be stirred vp with newe prickes, that they shall languish in their Prayers; so corrupt is our nature, so weake in good thinges, so malicious is our enemy Sathan also, to cause, if it be possible, our prayers not to be feruent. The vse is: When we feele our selues so weake in Praier, that we beginne to languish, that we presently meditate on the goodnes and righteousnes of God: so shall wee come the better prepared to Praier, as Dauid was.

Gratious and righteous is the Lorde, therfore he will teach sinners in the way.

The 2. Doctrine. God teacheth sinners in the way of godly life. 1. Reason. He is gratious; for hee hath mercy on whom he will, *Rom. 9.* 2. Reason. The Lord is righteous: he keepeth his promises.

* *Simil. Euen as fire had need of Wood or the like matter to maintain it: as a torch requireth waxe to continue it. Euē so meditatiō in the mercy & righteousnes of God, is necessary to stay our Zeale in Praier.*

2. Doct.

Vse. see. The vse is, To teach vs to acknowledge, ỹ our regeneration, sanctification, repentance, mortification of the flesh, viuification of the spirite, conuersion, humilitie, loue, patience, and all other gifts, are not of our selues, but are proceeding from the goodnesse, loue, and mercy of God towards vs.

2. Vse. 2. Vse: It confuteth the Papistes distinction of *Gratia operans*, and *Cooperans*. *Bellarmine Cap.* 2. thus doth define and distinguish them. *Gratia operans est, quæ facit vt velimus*: that is, It is the working grace, which maketh vs to wil that which is good. *Gratia cooperans, quæ facit, vt quæ voluerimus impleamus*: that is, Helping grace, or grace working together with vs, is that, which causeth vs to fulfill or do, that which we will or desire. This then is his mind, that God only worketh the beginning of euery good action, that is, the consent of the will; but the accõplishmẽt of the action is not only of God, but he worketh together with man. The Iesuite would illustrate his matter with this similitude. As if it were expediẽt for a man to saile into the East countries, and yet he is vnwilling: his friend

Gratia operãs & cooperãs.

friend cõmeth, & perswadeth with him, & prouideth things needfull for the nauigatiõ, as mony, victuals & such like: though his friend may say, I only was the cause that he toke this nauigation in hand, yet can hee not say, that I onely caried him to that place, but helped him onely. So (saith he) God only worketh the beginning of any actiõ, by perswading the wil, but he is helping onely & assistant to man in the finishing thereof, *Lib. 1. de gratia, cap. 14.* 1. Reason. This similitude is very insufficient, & the things here cõpared together, are altogether vnlike: for what presumption is it, to match the workes of man, with the power of God? First, man draweth only by perswasion, he hath no power ouer anothers heart: but God is greater then our hart: he doth not onely apply perswasion vnto it, but bendeth & turneth it, as *August. de correptione & gratia, cap. 14. Deus magis habet in potestate hominum voluntates, quam ipsi, suas.* GOD hath greater power ouer the willes of men, then they haue themselues. Secondly, all the helpes that man prouideth or ministreth for any action, are externall. But God is aiding,

and

and assisting euery where by his power, and worketh mightily in the inwarde man. We see then the insufficiency of this similitude. Secondly, although it were a meete and fit comparison, yet we know that similitudes proue not; no more doth this: it needeth not therefore any large confutation.

Gratia operãs et cooperãs vel adiuuans.

This Distinction of Grace, that it should be sometimes the principal, chief, and only working cause in man, and another while, but aiding, and assisting onely, and that man should be ioyned with God as a fellow worker in any good action, is a blasphemous doctrine. That the will of man worketh together with Grace, as it is *Causa phisica*, a naturall cause of such actions as are wrought by man, not respecting the quality and goodnesse of them, but the worke onely, wee deny not: but the grace of God onely is *Causa moralis*, the morall cause of euery good action. As they are but actions and operations, so they proceed from the will of man: but as they are good or commendable, so they are the workes of God. God worketh the will & the deed, *Phil.* 2.13. As he worketh the will, so also he worketh

worketh the deed. The will God onely worketh. *Ergo*: Againe, That God may be all in all. But God should not be al in all in euery action, if man should be ioyned as a fellow worker. S. James saith, Euery good and perfect gift is frō aboue. *Ergo*, no good gift nor worke is from below, that is, of man, either in part, or in whole. Our Sauior Christ saith, Without me you can do nothing. Of which words Augustine writeth thus. *Non ait, Sine me difficile potestis facere: aut, Sine me nihil potestis efficere: sed, Ne facere quidem.* He saith not, Without me you can hardly do any thing: or, Without mee you cannot finish any thing. But, You are not able to do it at all. But if so that in any good actiō God should worke part & man part, then might man worke somwhat, ý is, his part without Gods help. As, if God do but helpe to worke, what is that els, but to giue power more easily only to worke? As though man without that helpe, although more hardly of himselfe might do it. But al this is cōtrary to that doctrine of our Sauiour,

1. *Cor.* 15.28.

Iam. 1. 17.

Augusti. cōtra Epistolam Pelagii lib. 2. *cap.* 8.

Without me you can
do nothing.

The

The fourth Sermon vpon the 25. Psalme, the 9. and 10. verses.

9 Them that be meeke, will he guide in Iudgement, and teach the humble his waies.

The sence is.

THey that are truly humbled in themselues, and repose their whole trust and confidence in the Lord, they shal taste & feele, how gratious a father he is to his children. Therefore Iudgement and way, signifie none other thing, then the gouernment, whereby he sheweth himselfe as an excellent good father to his children.

1. Doct. The 1. Doct. The poore in Spirite onely are directed by the Lord, to haue a right iudgement in all things that concerne the glory of God, & the saluatiõ of their soules. The Reason is. God resisteth

1. *Pet.* 5. 5. ỹ proud, & such as are wise in their owne conceit. Decke your selues inwardly in lowli-

lowlinesse of mind: for God resisteth the proude, and giueth grace to the humble. *Math.* 13. 11. And he answered & said, Because it is giuē to you, to know the secrets of the kingdome of God. The vse is: That we pray to God, to giue vs his spirit of iudgement of the workes of the Lord. And first of his word. Let vs consider how gratious the Lord is to them that are meeke: to them he will open his iudgements, which to the prowde are secrete & vnknowen, as to the Papistes & many others. A foolishnes of selfe estimation, of self-weening of our selues ỹ wee are of some value, is so rooted in man, possessed with ỹ spirit of pride, that it is very hard to bring thē, euen vs regenerate, to a right vnderstāding of our owne wāts, so as we might be cleere from all pryde & presumption. Concerning the doctrine of Election & Reprobation. Whereas the Apostle knew, that flesh & blood would dispute, Why should God elect some, & refuse other some? *Rom.* 9. 20. he answereth, But O man, what art thou which pleadest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus? *vers.* 21. Hath

not

not the potter power of the clay, to make of the same lūpe, one vessell to honour, and another to dishonour? And this he setteth downe, after that he had alledged the obiections, wherein men thinke thē-selues to haue a faire colour to dispute against God, and to demaund, why hee should destroy those whom he ha h created, & why he should put difference be-twœne one and another, without know-ing any causes, so that the one should be loued, the other refused? Therfore whē-soeuer any such temptation hath taken hold on vs, let vs pray vnto GOD, to make vs lowly and poore in Spirite: then shall we haue a right iudgement of his secrete mysteries and wonderfull woorkes. When we treat of Gods word, euery man almost falleth to it at aduen-ture, and euery one shootes out his ver-dit, as though they reasoned but of moon-shine in the water; so vnreuerently wee speake thereof. The things therein con-tayned, be such as passe all mans vnder-standing: and yet notwithstanding it is manifest, that some are bold to treat of Gods high mysteries without reuerēce; which ought to rauish our wits to won-

der

der at them, which withal feare & trembling we ought to honour. I say, we are bolder to babble of them, then if a man spake of a matter but of 5. shillings value, or of some trifle, I know not what. And what is the cause thereof? but that men haue not cõsidered, how God hideth & ouercasteth his owne secrete determinatiõs, & hath in his holy Scriptures vttered vnto vs his wil, whereunto it behoueth vs to be subiect. We sée on ỹ one side how the Papistes blaspheme God, wresting, falsifying, marring, & corrupting the whole holy Scripture, so that they spare not to scorne God & his word. And why? They neuer knew what it is, to haue a right iudgement in Gods will & word, they are possessed with the spirit of pride: the spirite of sound iudgement is farre from thẽ; they scorne at our answere, when to their demand, Who shal iudge of the true meaning & sence of the Scriptures, we say, The holy spirit shal, & doth lead not onely the whole Church, but euery particular & singular member of the Church, into all truth. *Campian. in ratione Sophismat.* Also there are drunkards, which could find in their harts to

ſubdue God in their fantaſtical mind. Yf they were the wiſeſt men in the world, & the beſt ſæne in the holy Scriptures, yet ſhall they be faine to ſtoupe to this point, that Gods purpoſes are aboue our reach. But they are vtterly dull, & brutiſh; there is neither ſkill nor reaſon in them; the wine ouer-maſtereth thē; they are worſe then ſwine, & yet will needs be Diuines, and will controll things in ſuch ſort, that if a man ſhould now beleeue them, he ſhould be driuen to forge and frame a new Goſpell. Let vs alwaies know, that whenſoeuer wee ſpeake of God, of his workes, or of his word, they are high matters. On ỳ other ſide, what is it, that we cā bring forth of our ſelues, except wee be truly humbled? what is that little that wee can conceiue in our vnderſtanding? Euen words without knowledge. Let men put themſelues into the balance, and they ſhalbe found lighter then vanitie it ſelfe, as it is ſaid in the Pſalme. So much the more it behoueth vs to marke this doctrine, that there is neither ſkill, aptneſſe, nor iudgement in vs, to entreat of Gods workes or his word, except he vouchſafe by his

Pſal.62. 10.

bleſſed

blessed Spirite to direct vs.

Let vs therfore pray vnto his diuine Maiesty, to vouchsafe, of his vnspeakeable mercy and goodnesse, to powre downe his holy Spirite into our hearts, that whereas by the fall of our first parents, our Iudgements concerning Gods mysteries, his workes and word, are corrupted, and therefore haue need of direction, that by the same Spirite of truth and iudgement, wee may be ledde into all truth and iudgement; so shall wee iudge according to his holy will.

Let vs also mislike our selues, to the end wee may resort vnto him, to find the goodnesse there, which wanteth in our selues; that thereupon it may please him so to gouerne vs by his holy Spirite, that beyng replenished with his glory, wee may haue wherewith to glory, not in our selues, but onely in him.

And teach the humble his way. Text.

2. Doct. The Lord will surely teach ȳ humble the way of his gratious fauour. 2. Doct.

The Reason is: Vnto him that hath, it shalbe giuen by him. As the Lord hath giuen him humility, which is a spirituall

gift and grace, bestowed vpon the elect onely, whom he especially loueth, as a father, *Psalm.* 103. much more will he cause him to tast of his prouidēce, which extendeth it selfe in respect of sustentatiō, not onely to the wicked, but to euery liuing creature, be it neuer so base.

Vse. The Vses: That we magnifie the glorious name of our good and gratious Father, who so mercifully causeth vs the childrē of wrath, to become his children by adoption, and assureth vs without all doubting, of the continuance of his fauour towards vs.

This doctrine of Gods fauour towardes the humble his children, is comfortable to our conscience, and therefore the longer to be vrged and taught. Euery man naturally seeketh to comfort himselfe: some by voluptuousnesse, some by worldly wealth, some by honors and reputations among men, which all are vaine. We see after what sort men comfort themselues: namely, by forgetting God. For it seemeth to them, to be a melancholy matter to think vpon him. And in soth, how many are there that wil say stoutly enough, We are good Christians:

and

and yet notwithstanding, when they entend to be merrie, they driue away all thought of God and eternall life, and not onely so, but also offend God of set purpose. After what maner? They cannot be merry, but in doing euil. Seing then that the nature of men is such, & that wee be attainted with that disease, let vs looke well to our selues, and be sure that our mirth shall not be blessed from aboue, except we be assured of the remissiõ of our sins. Therfore if we haue Gods fauour, and pray to him, therein consisteth true gladnes, which is approued of God, is eternal, & will bring vs to euerlasting salnation. But so long as we know not in what case we are in with our God, nor seeke to be reconciled to him, but lie rowting still in our owne filthines, the more we desire to be merry, the more we kindle Gods vẽgeance against vs, the more we encrease still the fire of his wrath, & we plunge our selues the dœper into his bottomles pittes. Wee see then, that it is more thẽ nœdfull, that it should be sheawed vs, how much it standeth vs in hand, to be well assured of Gods mercifulnesse towards vs. And that also is the cause

why the holy Scripture, when it treateth of giuing ioy and comfort to vs, doth alwaies set before vs the fauour of God. *Isa.*49.13. Reioyce, O heauens, and be ioyful, O earth, braſt forth into praiſe, O mouñtaines: for God hath comforted his people, and will haue mercy vpon his afflicted. *Isa.*44.23. Reioyce, ye heauens: for the Lord hath done it: ſhowte, yee lower parts of the earth, braſt forth into praiſes, ye mountaines, O foreſt, & euery tree therein: for the Lord hath redeemed Iaakob, and wilbe glorified in Iſrael. *Isa.* 52.1. Ariſe, ariſe, put on thy ſtrength, O Sion, put on the garments of thy beauty, O Ieruſalem the holy one: for hēceforth *Isa.* 60. there ſhall no more come into thee the 1.2 3. vncircūciſed & the vncleane. to the end *&c. thoroughout* of the Chapt. *Zach* 9.9. Reioice greatly, O daughter Siō: ſhowt for ioy, O daughter Ieruſalem: behold, thy King cōmeth *Luc.*2. to thee, he is iuſt, and ſaueth himſelfe, 10,11. poore, and riding on an Aſſe, and vpon a colt, the foale of an Aſſe.

Hereby we are taught, that we muſt nēeds be in trouble & vnquietnes, ſo long as we know not whether we be in Gods fauour. True it is, that the wicked will

seeke meanes enough to make themselues merry, they ruffle it out, you see, in despising God: but howsoeuer the world goe with them, yet he sendeth them such prickings, and torments of mindes, so as they be grieuously distressed; and if they dance, it is as Moses saith, namely, that yet neuertheles sinne lieth at the doore: that is, tormenteth their consciences, & there waiteth for them like a dogge that waiteth for his master.

We see then, that the wicked may ruffle it out, but yet can they not goe out of their dores without gnawing of their consciences, and GOD must still hold them at that bay.

Therefore so much the more ought wee to thinke vpon this doctrine, that we turne not our backe vnto God, nor burie our sinnes when wee would haue peace, but that wee alwaies haue some promise of GOD to comfort vs. And when wee see that GOD allureth vs to saluation, let vs be glad thereof: for then shall our gladnesse be blessed. And if wee haue the taste, that GOD is our louing Father, it will sweeten, yea, it will sanctifie all our ioyes: but without it

wée must needs quayle, and there is no other meanes for vs truely and in deed to reioice: Marke this. Also let vs consider, that the onely grace of God ought to suffice vs, although we haue neuer so many sorrowes mixt with it, according as God will exercise vs. For he in this our fraile life will not send vs full ioy, so as we may laugh with open mouth, as they say: yet notwithstanding, it behoueth vs to reioyce in this certainty, that we haue him to our god and louing father, and that we shal find mercy with him. Then, if we haue this grace to call vpon God, and can assure our selues that the gate is open to vs, and that we in the name of our Lord Iesus Christ shall haue accesse vnto him: I say, if wée can haue that boldnesse (not through our owne rashnesse, but that he hath vouchsafed to open his holy mouth to witnesse his loue to vs, which thing he doth, when to vs his holy Gospell is preached) then notwithstanding, that many and infinite were our temptations and afflictions, yet he will comfort vs; and shewe himselfe as a kind, comfortable, and loving father vnto vs.

Psal. 25. 10.

Psal. 25. 10. All the pathes of the Lord are mercy and truth, vnto such as keepe his couenaunt and his testimonies. The 2. part of the 4. Sermon.

The sence is.

The faithfull, the children of GOD, which onely kæpe his couenaunt and testimonies, shall surely taste and fæle in this life, and in that to come, both his eternall and swæte mercy, and his perpetuall and constant truth of his promises.

1. Doct. They onely which remaine in, and obserue the couenants and testimonies of God, shal taste and fæle, that all the pathes of the Lord are mercy and truth to them. The Reason is, God hath so promised. *Psal.* 50. 23. To him that disposeth his way, will I shew the saluation of God. The Vse is. That we neuer can assure our selues of Gods mercie and his promises of fauour, except we endeuour to kæpe his couenant and testimonies, which his law containeth, consisting of two tables: The first, concerning 1. Doct. Vse.

ning our dutie towards GOD immediately, which I haue oftentimes heretofore handled: and the second concerning our neighbours. And that I may the better comfort you with assurance of Gods mercy and truth, which GOD graunteth to none, but to them that leade a godly and charitable life; and that except you doe good workes, you cannot assure your selues of Gods mercy; I purpose the rather to insist vpon this necessarie vse of the doctrine, that I might thereby exhort you to good workes, that you may feele the fauour and goodnesse of GOD thereby towards you.

Our Sauiour Christ in the 25. of S. Math. setteth down a Catalogue of good workes, among which hee accompteth, To feede the hungrie, To giue drinke to the thirstie, To cloth the naked, To visite the sicke and prisoners, To lodge the harbourlesse, To entertaine straungers and waifaring men, not the least. This did good Abraham wel vnderstand and practise, who sate in his tent doors in the heate of the day, of purpose to inuite and call in straungers and wayfa-

Gen. 18. 1,2,3.

ring

ring men, to relieue them. And therfore when the Angels came to him in the forme of men, hee is noted by the holy Ghost, to haue entreated them, yea, to haue (as it were) compelled them to eate meate in his house. God Lot followed his steps, wayting in his dores or gates, to harbour poore straungers: and therefore when the Angels came into Sodom, like straungers and pilgrimes, hee compelled them in some sort, to enter into his house, and to take such lodging and entertainment, as his state was able to afforde. And hereby some (as the Apostle noteth) haue receiued Angels into their houses vnwares. But nowadayes there are many, that are so farre off from this liberalitie, that they will shut vp their gates, euen in this great time of scarcitie. The like hath not (as I suppose) of so long continuaunce beene in this Realme of England in many ages, when many hundreds are ready through want of foode (a lamentable case to bee considered) which for our sinnes, for which GOD is so highly displeased with this land (especially, our contempt of the holy Religion, the breach of the Sabboth,

Gen. 19. 1,2,3.

Heb. 13. 1.

Sabboth, the blaſpheming of the holy name of God, vncharitablenes, with infinite more) the Lord doth inflict vpon them and vs, in the time of refection. And which is more deteſtable, ſo hard are the hearts of many, that they haue not onely not relieued them, but rated them. Is that the worſt? No. They haue, which will make a good heart euen to melt, and as the Prophet Jeremie

Lam.2. ſaith, his eyes faile with teares, his bowels ſwell, his lyuer to bee powred foorth vpon the earth, to thinke of their cruelty, euen to whip them away from their gates. Againe, other ſome of great reuenewes, becauſe they will not kéepe hoſpitalitie, nor relieue the poore at home, they giue vp houſe, and either ſojourne and table with ſome friends, or els take a chamber in ſome Citie or Towne, where they will kéepe no houſe at all, but with a man and a boy, and that ſeldome, liue both meanely, baſely, and obſcurely, to the blemiſhing and ſtayning of their credite and worſhip for euer. Euen they, whoſe lands and poſſeſſions are worth peraduenture fiue hundred pound, yea, it may be, a thouſand

pound

pound yearely, whose parents and auncestors kept twentie or fortie men (I allow not of Idlenesse, but I commend maintaining them) in a Liuerie, maintained great hospitalitie, to the great releefe of al the poore Country about them, euen they (I say) doe so. And yet will al their reuenewes scarce serue to maintaine their small port withall, notwithstanding that they so racke their lands, raise their rents, and exact such fines and incomes, as they make two fold so much more of their liuings now, as their forefathers did in times past.

Now it may profitably be demanded, how they, carrying so lowe a saile, can spend so great reuenewes, which before times maintained so many score, and relieued so many thousands of poore? I answere first, Gods curse is vpon all they haue: and then, how can it be otherwise? Secondly, they spend it for the most part either in sumptuous apparell, gorgeous buildings (both which are too rife at this day in England) or els in feasting and banqueting, in ryoting and gurmandizing, besides other chamber-workes, which I blush to name. For as the Apostle

postle saith, It is a shame once to name those things, which are done of them in secrete. God turne their hearts, and giue them grace to containe themselues within themselues, to maintaine hospitalitie, for the relieſe of the poore, and to vphold that porte, worship, and credite, which their forefathers did. Our Sauiour Christ saith, *Mat.* 10.42. That a cup of cold water giuen in his name, shall not bee left vnrewarded. And the Apostle Paul calleth it, an Odour that smelleth sweete, a sacrifice acceptable, and pleasant to God. Alas, consider wherefore did God giue you such great store of riches, and large possessions in this life, aboue your brethren; was it not, to doe good with them, and to helpe them that haue nœde? Know you, they were not lent you to spend in ryot and excesse, in pride, or gluttonie, drunkennesse or chambering, no, nor in hawking, nor hunting, nor in any such kind of vanitie. No, No: it will not at the great day of accompt, the day of iudgement, goe for payment, when it shalbe said, Giue an accompt of thy stewardship: for thou must no longer bee steward. I counsel you therefore, to learn

Phil. 4. 18.

Luk. 16.

of ỳ vniust steward, to make you friends of ỳ wicked Mammon. And to bend my speach to all generally, I counsell you to study, to bee moze carefull in relieuing the powze distressed members of Jesus Christ, euery one, accozding to that pozcion which the Lozd hath bestowed vpon you, that so you may be counted ỳ Lozds faithfull stewards, mæte to inherite that kingdome, which ỳ Lozd hath purchased foz all them that walke in his pathes, & kæpe his couenant and testimonies.

verse 10. All the pathes of the Lord, are mercy and truth, to them that keepe his couenant and his testimonies. Text.

The Exposition.

By pathes in this place, the Pzophet vnderstandeth the whole regiment of God, wherewith hee ruleth all thinges that he hath created.

The sence is: Whatsoeuer the Lozd doth towards them that kæpe his couenant and testimonies, whether it be that he afflict them, oz whether he suffer them to fal into sin, he therby sheweth mercy, & kæpeth ỳ truth of his pzomise towards them. Temptations, wherwith Sathan assaulteth vs, are not ỳ least afflictions, which

which God, as with a salue doth cure our soules with. When God giueth him power to wound the children of GOD, he permitteth it to humble them; to the end, that when they be so grieuously tormented, and do yet still resist the assaults that are made vpon them, they should vnderstand, that that commeth not of themselues, but that they bee vpheld otherwise, that is to wit, by the grace of GOD, and by the power of his holy spirite.

*Simil. * Euen as an holesome medicine, although biting & grieuous to the flesh, doth cure the diseases of the body: euen so temptations of Gods children doe cure their soules.*

To this purpose it is, that the Apostle Paul in the 8. Chapter to the Rom. 28. verse saith, Also we know, that al things worke for the best vnto them that loue God, euen to them that are called of his purpose.

So then, when God giueth Sathan leaue to tempt the faithfull, ordinarily it is to serue thē as it were with a * medicine. And heerein we see the vnspeakable and wonderfull mercy and goodnesse of our gracious God, in turning euill into good. For what can Sathan and sinne bring, but rancke poyson and venim? Yea, hee hath nothing but death: for he is called the Prince of death. So then,

them, whatsoeuer Sathan can effect, it turneth altogether to mans destruction, and to the drowning of them in endlesse damnation. And yet notwithstanding, God findeth meanes, whereby the euill that is in Sathan and in our selues, are turned to our good. And here we see, how S. Paul was cured, as it were, with a medicine, as he himselfe confesseth, after he had spoken of those high Reuelations which God gaue him. 2. *Cor.* 12. 1. It is not expedient for me, no doubt, to reioyce: for I will come to visions and reuelations of the Lord. *ver.* 2. I know a man in Christ, aboue fourteene yeeres agone, (whether hee were in the bodie, I cannot tell, or out of the body, I cannot tell, God knoweth) which was taken vp into the third heauen. *ver.* 3. And I know such a man, whether in the body, or out of the body, I cannot tell, God knoweth, *ver.* 4. How that hee was taken vp into Paradise, and heard words which cannot bee spoken, which are not possible for man to vtter. *ver.* 5. Of such a man will I reioyce, of my selfe will I not reioyce, except it bee of mine infirmities. *ver.* 6. For though I would reioyce, I should not be

Heb. 2. 14.

2. *Co.* 12. 1, 2, 3, 4, 5, 6, 7, 8, 9.

a foole. For I will say the truth, but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that hee heareth of me, &c. to the end of the ninth verse. God hath prouided for me, that I should not exalt my selfe too much. Loe here a good prouision, and very profitable for him. For we know that pride is ready to throw vs headlong into hell, and there is nothing that more prouoketh Gods displeasure, then it: For hee must of necessitie shew himselfe an enemie to the proude, and to such as presume aboue their owne strength, after what maner so euer it bee. And S. Paul was in the same daunger, if God had not remedied it. In what sort did hee it? It was (saith Paul) by sending me the messenger of Sathan to buffet me.

See how Sathan worketh in S. Paul, euē by Gods permission. And what was the issue? Questionlesse, he meant vtterly to haue ouerwhelmed him, and his intent was to haue drawne him into wickednesse, to the end that hee would haue him haue giuen ouer the seruice of God, and by little & little to haue withdrawne himselfe from Christianitie, by reason of

the wearisome miseries and troubles, which he endured without ceasing.

Behold heere Sathans purpose. Notwithstanding this, God purposed another end to binde his deare seruant, that he should not forget himselfe, and so exalt himselfe to the great displeasure of God. For this cause he was buffetted. The Apostle doth purposely chuse the phrase of buffetting. God vsed him not as a man of armes that fighteth in the fielde, to giue him a glorious victorie; but buffeted him like a boy, to his shame and reproach. Thus the holy Apostle, whome God had endued with so excellent gifts of the holy Ghost, was so farre made an vnderling to Sathan, that he (as it were) spit in his face, and wrought him many other villanies.

We see then, how God turneth the euill into good, when hee maketh all Sathans stings to serue vs as medicines, whereby he purgeth vs of the vices that Sathan hid in vs. And therfore we haue cause to praise God in al respects, yea, euē although at the first sight, his iudgemēt seemeth to our imaginations ouer-boysterous, and that by our fleshly vnder-

standing wee cannot vnderstand them. When we haue well considered all these and many more of these his mercies, we shall euer haue wherewith to glorifie and magnifie our good God and father.

To bee yet better confirmed in this truth, let vs consider how afflictions serue for our profit and saluation. First, for as much as the reliques of sinne abide still, euen in the perfectest in this life, which maketh them hardned in their sinnes, and inclined to offend GOD, we haue néede of helpes to be awaked, to be humbled, and drawne from our sinnes, to kéepe vs in the time to come, and so to dispose vs to a perfect obedience, holy and acceptable to God. And to this end tend the afflictions of them, which kéepe the couenaunt and testimonies of God, his deare children; which for this cause are called chastisements, corrections, and medicines of our selues. The children of Jacob, hauing committed a detestable crime, in selling their brother Joseph, neuer thought of it, vntill they being in Egypt, oppressed with reproches and imprisonment, called to mind their sin, saying one to another, Surely wee haue

Fruite to awake vs out of our sinnes.

Rom. 12. 1.

Iosephs brethren.

Gen. 42, 21.

sinned

sinned against our brother: for we saw the anguish of his soule, when hee besought vs, and we would not heare him, therefore is this trouble come to vs.

Manasses king of Iudah, hauing set vp Idolatrie, persecuted those that would haue purely serued the Lord, so that Ierusalem was full of bloud: and hauing shut his eares to the admonitions of the Lord, in the end was taken by the army of the king of the Assyrians, bound with manacles, fettered in chaines, and carried prisoner into Babylon. Then being in afflictions, he was exceedingly humbled before God, hee praied to the Lord, and was heard, and carried backe vnto Ierusalem. *Manasses* 2. *Chro.* 33.

The fifth Sermon vpon the 25. Psalme, the 11, and 12. verses.

11 For thy name sake, O Lord, be mercifull to mine iniquitie: for it is great.

This is a prayer of the holy Prophet & king, Dauid, after his holy meditation of the vnspeakable mercy and eternall truth of God, in keeping his promises to them that truely worship him, and obey his holy lawes. Two special branches it containeth. The first, an earnest and zealous prayer to GOD, for his name sake, not for his merites, to pardon his sinne. Secondly, is a deepe search of them, without soothing, excusing, or hiding them. For it is great. The forme that the Prophet obserueth in ioyning this prayer, to his former meditation of the mercie and truth of GOD towards

Text.

them

them that obey him, is this: When he had throughly meditated with himselfe, that God was good & gracious towards his seruants, he considered himselfe, acknowledging, that except the Lord, of his great mercie would pardon his great and grieuous sinnes, he should be none of them. Therfore he praieth (as the like he did at another time before, when hee spake of the reward which God layeth vp for the faithfull that keepe his holy Lawe, *Psalm.* 19. 10. And more to be desired (meaning the holy lawes of God) thē gold, yea, then much fine gold, sweeter also then the hony, & the hony cōbe. *verse* 11. Moreouer by them is thy seruant made circumspect, & in keeping of thē there is great reward. *vers.* 12. Who can vnderstand his faultes? cleanse me frō my secrete faules.) that GOD for his name sake would pardon him. *Psal.* 19. 10, 11, 12.

The sence is briefly this: My sinnes, O Lorde, as a great burden, sore oppresse me, for whose sake (except thou pardon them of thy mercy) I am excluded from being in the number of them, that keeping thy couenant and Testimonies, receyue thy great mercies and trus

true promises. Therefore, O Lord, seeing I see how farre I am from keeping the same, by heaping vp daily & hourely so many and greeuous sinnes, I humbly, euen for thy glorious name, and not for my deserts sake, beseech thee to pardon and forgiue them all; so shall all thy pathes, be mercy and truth to me.

1. Doct. 1. Doctrine. Whosoeuer desireth that all thinges that the Lord doth to his Church, proceeding of his mercy and truth, should turne to his good, that he may be not onely a member of it, but also with it to be partaker of his mercies, must feruently, zealously, and earnestly pray vnto God, that for his names sake, he would vouchsafe to pardon him al his sinnes.

The 1. Reason is. Except our sinnes be pardoned (which without our prayer to GOD shall neuer be) all that the Lord doth to vs, shall (euen our meate, drinke, hearing the holy worde, receiuing the holy Sacramentes, temptations, afflictions, prosperities, and what else soeuer we receyue from his hand) redound from him, not of his mercie, and so be a blessing, but from

his

his wrath, and so bee a curse against vs.

The vse thereof is: First, let vs strive against that temptation, which perswadeth vs to cease praying to God for remission of our sinnes. Sathan our aduersary tempteth vs on the right hand, and on the left, that is, by aduersity and prosperity: By aduersity to distrust in God, as he tempted our Sauiour when he was hungry, to diffidence and distrust in the prouidence of God: when he perceiued that by aduersity he could not preuaile to ouercome him, he tempteth him by his confidence: That seeing he trusted in Gods protection, that therefore, if hee cast himselfe downe from the pinacle of the Temple, he should be protected of the Lord, by the ministery of his holy Angels. Lo, we see, that by his confidence he would haue him to tempt God: Euen so he tempteth vs: if he perceiue that we haue no faith, he will perswade, not to pray for it: if he see that we are perswaded that the Lord loueth vs, he will perswade vs, that we need not pray to him for that which we already haue: for although we are in our consciences, to the great

Vse.

Math. 4.
Luk. 4.

great comfort thereof in all afflictions, perswaded, that the Lord loueth vs, yet notwithstanding, we must continually pray to his maiesty for the same, and the forgiuenes of our sinnes: els we kéepe not his testimonies, & so by consequence, it is but a vaine perswasiõ that we haue, that God fauoureth vs, which may procéede from an opinion thereof onely, which the infidels may haue: but as for a true faith, they onely that haue the Spirite of Praier, and exercise the same, haue it; and so by consequence, they onely shall receyue remission of their sinnes. Let vs therefore resist this temptation. Let vs vse this holy exercise: for thereby we both encrease in godlines, and all things that the Lord doth to vs, euen temptations and afflictions shall redound to our good, and from the Lords mercie.

Text. For thy names sake be mercifull to my sinnes.

2. Doct. 2. Doct. We must be perswaded, that God, when he forgiueth sinnes, doth for his owne sake, & not for any other cause whatsoeuer, pardõ the same. The reason is: He is good and gracious of himselfe.

The

The vse is: That we acknowledge, Vse.
that there is none other name giuen vnder heauen, whereby we are saued, that our sinnes are forgiuen vs, without the which there is no saluation, but onely the name of our Lord Jesus: none other meanes, none abilitie, power, aucthoritie in any, neyther in man or Angel, but in the Lord onely. * God holdeth the reynes in his handes, to guide men at his pleasure: and if it please him to punish our sinnes, we haue nothing to reply why he should not condemne vs: and if it please him of his great mercy wholy to pardon vs, who shall resist him? who shall let him to shew vs fauour? True it is, that this is strange to mans vnderstanding at the first sight. For seing that God accepteth not the persons of men, we aske, wherefore he forgiueth some, & forgiueth not othersome? wherfore tolerateth he ỹ wicked, seing him so disorderly? Then may we trouble our heads, to be curious to know, wherefore doth the lord so deale? But what cõclusiõ must we make? Euẽ only to refer al things to his wisdome & purpose, knowing ỹ it is not in vs to rule him, & we cãnot cõprehend

* *Similit. Euen as an horseman, holding the reynes of his horse, guideth him as he wil: euẽ so the Lord holdeth vs, to guide vs at his pleasure, either not to pardõ, or to forgiue vs our sins.*

Act. 10.

those

those thinges that are above our reach. And if it please God to forgiue vs, let vs vnderstand, that it is not for our deserts, but of his frée mercy, through Jesus Christ onely. And this must bee well marked, because the matter that I haue already spoken of, comming naturally into mens imaginations, hath bëne the cause, that false & wicked doctrines haue ouerflowed in Christendome.

The 2. part of the fifth Sermon.

Psal. 25. 12. What man is hee that feareth the Lord? Him wil he teach the way that he shall chuse.

12. What man, &c.

The sence is.

ALthough we know not of our selues what is right, acceptable, and pleasant to the Almightie; & what we might to Gods approuing, and our owne profiting elect and chuse; so that we feare the Lord, in suffering our selues to be directed by him to a godly life, wee shall alwayes find him a sure and holy guide vnto vs.

1. Doct. 1. Doct. Whoso doth feare the Lord, shall

shall by his holy Spirite be directed how to frame his life. The reason is: Job by fearing God, is said to eschue euill, was an vpright man, and a iust man. *Iob* 1.1.

The vse is: That wee pray feruently vnto the Lord our God, to giue vs his holy Spirite, that wee thereby may lead our liues in holinesse and righteousnesse before him all the daies of our life. The feare of GOD is not a slauish feare, but filiall, yea, it is a reuerence and an honor which wee owe and performe vnto the Lord our God, seeing he is our good and gracious God, mercifull master, and louing father. Haue wee then the feare of God before our eyes? Then without all doubt, all other things we esteeme not in comparisõ of doing him homage, seruice and honor, & then we will wholly addict our selues to his seruice. It also comprehendeth the knowledge of our good God. Do wee know him? Then we do it in such maner as hee hath vttered, & made himselfe to be knowen, & not otherwise: that is, that he is our maker, our maintainer, and one that hath shewed such fatherly goodnesse towards vs, that wee of dutie ought to be obedient children towardes *Luke* 1. *Rom.* 8. Vse.

wardes him, if we will not be vtterly vnthankfull. The true feare of God also comprehendeth an acknowledging of his soueraigntie, rule, dominion, and superioritie ouer vs, to the end that euery one of vs yelding him his due honor, may learne to please him in all thinges. Thus yee see, that vnder this feare of GOD, is comprehended all Religion, all the seruice and honour which man a creature, oweth to GOD the Creator. There are also here, you see, two thinges to be considered: the feare of the Lorde, and an holy life. He whom GOD blesseth with the one, shall by his holy Spirite be directed to the other. Both which are the gracious gift of GOD, which he giueth to none, but to them that are his. The meanes for the attainment both of the one and the other, is Prayer to our God; and all these goe together: for when by reason of our sinnes wee are turned aside from the feare of GOD and holy lyfe, and from praying vnto his diuine Maiesty, all our wisedome is but follie, all our shewes of godlinesse are but hypocrisie, all our knowledge is but ignorance, all

are

are but a wind to make vs breake, painted sepulchers, full of dead mens bones, faire without, but foule within.

Againe, Feare importeth almuch, as that our life must be ruled according to the will of God. For what becõmeth of mẽ, when they know not, acknowledge not, yea, are not subiect, and obedient to the Lord their Maker? They like wild Colts, brute beastes, and vntamed heyfers, rush forth: and as the Prophet Hosea saith, like a great riuer, which be- *Hoshea 4*
fore hath bene staied and dammed vp, the sluces set open, & the dãme pulled down, breaketh forth into all lewdnes, abomination, and wickednes. Wée know or should know, what our lusts are, how vntamed & vnruly they are. Therfore if the feare of God raigne in vs, wée must, & will acknowledge, that the Lord hath not set & placed vs in ỹ world, to liue as we list, but reserueth his whole interest, title & right ouer vs, & he expecteth obediẽce at our hands. Againe Feare importeth, that God requireth of vs, to learne to direct our whole life to his wil. It hath pleased him of his great mercy & vnspeakable goodnes, to giue vs his whole lawes

and

and holy word, wherby as a scholmaster teacheth his scholer, and as by the sterne the master of the ship guideth it: euen so by the same hee directeth, guideth and teacheth vs what to do, what to leaue vndone, how to discerne betwæne that which is good, and that which is euill: Then we must here beginne. Salomon saith, The feare of the Lord is the beginning of knowledge, *Prou.* 1.7. Yet notwithstanding, nothing can further vs in the feare of God, but onely the guiding, gouernance and direction of Gods holy Spirite. For is there any goodnes in the holiest and vprightest of vs all? Are we giuen to any thing, but to all euill and wickednes? And if we lay Gods lawe, to mens liues, wee shall sone see as great a deadly battell betwæne them, as betwæne fire and water, yea euen our whole nature; and that there is nothing more contrary to the righteousnesse of God, then the affections of our flesh. For as the Apostle S. Paul in the 8. to the *Rom. vers.* 7. They are, he saith not, enemies, but enmity to God. Seing it is so, let vs pray vnto the Almighty: and forasmuch as we are wholy giuē vnto wickednes,

kednes, and are altogether caried away vnto euill, let vs zealously and earnestly beseech the Lord our God, to lay his holy hand vpon vs, to direct and guide vs, to vouchsafe vs his holy and blessed spirite to rule and gouerne vs in such wise, as we may freely and with single harts lead an holy and godly life, cleaue vnto his righteousnes, be obedient vnto his holy precepts, & that of his louing kindnesse, he will not suffer the temptations of Sathan, to turne vs away from doing good: that it would please him of his goodnesse to forgiue vs our sinnes, & be alwaies merciful & louing towards vs.

Prayer ought to be ioyned with the feare of God, that by his blessed Spirite we might be guided in the way that we should chose. For it sufficeth vs not to be taught what wee should do, what God requireth at our hands, and what is our dutie, but wee must repaire to him; let vs haue our whole recourse to him, let vs seeke of him those things that wee want; for he hath all things in store for his children: and beyng sicke in our soules, let vs runne to him our carefull and louing Phisicion. This is a profit-

table Doctrine, and therefore I purpose the longer to insist hereupon, knowing that this being well learned, wee haue profited well in one forenoone in the Schoole of Christ. You come oftentimes to the Sermons: what profiteth that, if we haue not the feare of the Lord (whereof many are farre from) & liue not a godly life, & pray not to him to guide vs by his holy spirite? We do but wander, if we bring not these things, & heare not diligently: for wherefore is our cõming & resorting hither? To know our dutie, what the Lord requireth at our hands, how we ought to walke, differing frõ them ỹ are more like beasts than men. God alloweth nothing, but obediente to his lawes. For all the deuices of mens braynes are meere vanities, & starke folly. Mark how ỹ papists torment thẽselues. What gaine they by their fond deuices? For all their doings are but their owne deuices; the law of the Lord is, as though it were buried among them. So then, let vs take hẽd we deceiue not our selues: but let our cõming to ỹ Sermons, be an attainment to a certainty, wherin we may not faile: which thing wil then come to passe,

when

when we allow of & admit nothing but onely Gods will to rule and gouerne our whole life. Howbeit that is not al that is to be done. For it is in vaine for men to beat their eares with preaching: which is, This you may do, this God cõmãdeth you to doe; vntill such time as we haue learned, ỹ it is he only that giueth vs the feare of God, ỹ it is he onely, that by his holy spirit hauing giuen the first Grace, doth also to thẽ giue a secõd, that it is he onely, that imprinteth his Law in our harts, & ingraueth it in our bowels, ỹ it is he only that giueth vs power to cleaue to his cõmandemẽts, ỹ it is he only which by his holy Spirit giueth force & efficacy to the heauẽly doctrine, that it is he only which of his great gœdnes & tender mercy accepteth vs & forgiueth vs our sins: I say, it is al to no purpose, vntil we haue learned these things, & pray vnto him for all things we stand in nẽd of. Furthermore our faith alwaies engẽdreth in vs a desire to praise God, & to pray vnto him. When the holy Minister preacheth vnto you, and saith that our louing Lord and sweete sauiour Jesus Christ hath of his mercies, not of your merits (for you haue

none) reconciled you to God his father, and to wash and cleanse you, hath shedde his precious bloud, that he hath paid the price of your ransome, that by his righteousnesse you might be acquited, and by this meanes become holy and acceptable to GOD our heauenly father: the knowledge of these things is, to the end wee should throughly cleaue vnto him, & say, What meanes haue we to be saued by, but onely by ỹ frée grace of God, seing that our Lord Iesus Christ hath of his infinite goodnes made full and sufficient satisfaction for vs, and to the ende that our faith should rest therupõ? But, may we lie still, and sléepe like Swine? No. No. We must awake, we must repayre by Praier to God, & say, Wherein is our welfare? Euen in the death and passion of our Lord and sauiour Christ Iesus. Therfore we must seeke it there: for wée shall neuer finde it elsewhere, neyther with men nor Angels. And how must wee seeke it, but by Praiers and supplications?

Then let vs pray vnto him, and say, O Lord, seing thou seest vs farre from all goodnes, giue vs the true feare of thee,

send

send downe thy holy Spirite into our hearts, to reforme, renue and direct vs in our waies. True it is, we are wretched sinners: but forasmuch as we are members of the mysticall body of thy deare sonne our sauiour Christ Jesus, we pray thee, make vs righteous through him. True it is, that we are polluted, and full of spottes; but his precious blod can cleanse vs: we are guilty of euerlasting death, and in bondage to it: but our sweet Sauiour and Lord Jesus Christ hath set vs free from it. Wherefore, O gracious God, fill thou vs with thy holy & sweete spirite, that by his strength, wee in our pathes and waies that we haue chosen, may be ledde, and conducted; suffer vs not, for any temptation, to fall from thee.

What man is he that feareth the Lorde? Him will he direct in the way that hee shall chuse. Text.

This beyng an Interrogation, wee learne this Doctrine: Litle is the flock, and small is the number of them, which truly feare the Lord. Doct.

The reason is. For although the most men seeme to pray, & the greatest nũber

frequẽting ẏ assemblies where the worꝺ is preached, (as for others, they evidently & openly professe thẽselues, that there is no feare of GOD before their eyes) seeme many times like painted Sepulchers, faire without, and foule within; like Copper, which resembleth Golde, when it is not it; like stage-plaiers, that seeme to be Kinges and Princes, when indeed they are starke and very beggers, when they seeme as if they repented, when their liues and conuersations doe evidently shew, that they are not in substance that which thy seeme in shew. Therefore most rare is the feare of God to be found: whereby it cõmeth to passe, that iustly & vpon great cause the Lord depriueth the wretched and miserable worldlings, of the Spirit of counsel and wisedome.

Vse. The vse is, That wee pray vnto God to giue vs his holy & blessed spirite, that wee seeme not to feare the Lord, when wee are farre from it: but that he will sanctifie our harts with sincerity, that all hypocrisie being remoued farre from vs, we may be so directed by the same spirit in our way, that other seing our good worꝺes,

workes, may glorifie our father which is in heauen.

And forasmuch as hypocrisie is so great and grieuous a sinne, as that it not onely deceyueth men, but so displeaseth the Lord, as hee many times (although not alwaies, nor al such persons) plagueth and punisheth them in this life, but much more in that to come, who shall haue their partes with the fearfull and Adulterers, in the lake that burneth with fire and brimstone, which is the second death: I thinke it conuenient to handle this point, seing that the most are such, that they seing how odious it is in the sight of GOD, may not onely detest it, but also vtterly flie from it, as a most mortall and deadly enemy. *Apo. 21.*

Euen as the fowler, which with a painted Ore, which is not an Ore, but vnder the shape and likenesse thereof, lieth in waite for the poore birdes, that hee might take them and kill them: So he, which with a counterfaited and fayned holinesse will colour and couer impietie, wicked purposes, or whatsoeuer is against the will & word of God, *A similitude of a painted Oxe, to take the silly birds.*

hath not the feare of God, but vnder the colour and shape of godlinesse and honesty, seeking the prayse and glory of the world, hee casteth in his head, and worketh by degrees, the ruine, decay, & vndoing of others, that hee may compasse their goods, lands, and possessions, and gaine some honour, and dignity among men: Such men haue a shewe of godlinesse, but, as the Apostle saith, haue denied the power thereof. And although some hypocrites will sometimes seeme to forsake their riches, and lende some to their neighbors, and bestow some vpon the poore, yet still the marke and leuell they shoote at, is to augment and encrease them.

2. Tim. 3 5.

A similitude of the soaring hawke, for the silly bird

For euen as the swift hawke, entending to take the birde that flieth, doth not presently, when she seeth her, seyse vpon her, but rather at the first, with fetching a compasse, seemeth to forsake her, but at the second or third flight, she goeth towards her with a wonderfull force, and incredible swiftnesse, to take her in the ayre, and to rend her in peeces; Right so do hypocrites: for at the first sight they will seeme, not to regard neither thee

nor

nor thine, but to continue the riches and promotions of the world: but then they come and counterfeit a simplicity, folwling for a greater matter then they presently see, and reaching at some greater promotion and higher dignitie, then the present time and occasion doth offer: but at the second or third slight, when all thinges aunswere their expectation, thou shalt perceiue, that with all spæde and grædinesse they will lay hold on those things, which thou supposedst they had contemned.

These are doubleharted men, they haue wicked lippes, and handes that worke iniquitie; these are sinners that go two waies, and eternall woe is their reward. The hypocrite goeth two manner of waies; when he laieth vp one thing close in his hart, the other he sheweth in his actions, speaketh one thing, & doth another.

Such an one was Herod, pretending a great deuotion towardes Christ, and that he would worship him, when hee was whetting his sword to destroy him. *Math.2.*

True Christians lead their liues (although

though not in perfection) according to their profession, and as S. James saith, do shewe their faith by their workes. All hypocrites, whatsoeuer they would seeme to be, do so farre differ from true Christiantie, as the drosse of gold differeth from the right gold it selfe.

The sixth Sermon vpon the 25. Psalme, the 13. & 14. verses.

13 His soule shall dwell at ease, & his seede shall inherite the land.

The sence therof is this.

THey that zealously, sincerely, and truly feare and worship the Lord, are not onely spiritually and eternally, but euen in this vale of misery, although they be subiect to many & grœuous afflictiõs, not onely themselues, but euen their posterity after thẽ, for their sakes surely blessed.

The reason is. God in his holy word by the pen of the Apostle Paul, 1. *Tim.* 4. 8. hath promised blessings in this life, to them that are good and godly: The wordes are: Godlinesse is profitable to all thinges, which hath promise of the life

life present, and of that that is to come.

Obiection. True it is, they are subiect to many crosses, beare many reproches, and slaunders, they haue not worldly commodities as they desire: also whereas the wicked are merry, they mourne; the wicked flourish, and flow with wealth, they suffer pouertie; the wicked haue their liberty, they are imprisoned; ỹ wicked are of the world beloued, they are hated.

Solutiõ. Yet notwithstanding let vs know, that so often as the Lord withdraweth these outward blessings from his childrẽ the members of Christ, he doth it not for a curse or punishment, but for their good, euen to awaken them (for the most godly, as Dauid and Abraham, haue for a time fallen aslæpe in the bed of securitie) that they might know, how far they are from the perfection of the feare of GOD, as the Lord requireth. In the meane time notwithstanding, so much as their louing Lord, and gracious father shall for their behoofe and benefit see expedient for them, they do so enioy his benefits, that in respect of prophane men and contemners of God, they are surely blessed, seing that in their extreame po-

uerty

uerty and grieuous affliction, beyng thoroughly perswaded that the Lord is mercifully present with them, in this hauen of Consolation they rest themselues.

True it is, that all the miseries both of the godly and wicked proceed from one fountaine: for both breake off ỹ course of Gods blessing by their sinnes: yet notwithstanding, his fauour in this great, as it were, confusion, shineth in such sort, that the state of the Saints is farre better, who although they are not for the most parte filled with good things, they notwithstanding daily tast Gods fatherly fauour and care towardes them. In this sence I vnderstand, the soule of the godly shal dwell at ease: that is, a mediocritie doth cõtent them more, then great aboundance doth the wicked.

The vse of the doctrine is. Let vs al, seing we would be in peace and dwell at ease, and desire that our soules may enioy that which is good indeed, walke in the feare of the Lord: Let vs seeke peace, and ensue it. Vse.

This ease and rest, that God giueth vnto his children, is of diuers sortes. For the

the faithfull haue that rest, that the holy Scriptures speake of, which is: they leane vnto GOD, put their trust in his goodnesse, and doubt not but that he gouerneth them: hereupon they may sleepe at their ease, as the Prophet Michah saith chapter 4. *verse* 4. They shall sitte euery man vnder his vine, and vnder his figge tree, and none shall make them afraid. *Psalme.* 4. *verse* 8. I will lay mee downe in peace, and take my rest, for thou, Lord, onely makest mee dwell in safetie. And this peace is the fruite of faith, as Paul saith to the *Rom. Chap.* 5. *verse* 1.

Wee see then, that the chiefe rest which men haue, or can enioy, is to committe themselues to Gods prouidence, and that in respect of his fatherly care ouer them, they can say, My good gracious GOD, and louing Father, I commend my soule, my bodie, lyfe, and all that I haue, vnto thy fauourable protection: they are in thy gracious hand, order and dispose them according to thy good pleasure and will; and I, by the assistance of thy good Spirite, purpose to walke in my vocation, to glorifie

thee,

thee, to finish my course, and to keepe the faith.

Secondly, But besides this also, there is another rest and ease, not that which the deare Saints and children of God do enioy, but a rest & quietnes, which God sometimes granteth to the wicked: For many times the Lord spareth, and afflicteth not the wicked outwardly, although he within torment them with the biting and bitter gnawing of their consciences, as Isaiah the Prophet saith. But the wicked are like the raging Sea that cannot rest, whose waters cast vp myre and dirt. *verse* 21. There is no peace, saith my God, to the wicked. *Isa.* 48.22 *and* 57. 20, 21.

For although it be sayd, that their thoughts are lyke waues beating one against another, yea, and as a sinke that is filthy within, (because infidelity doth alwaies bring vnquietnes) yet notwithstanding, God casteth them into a sleepe, because hee punisheth them not immediatly.

So that, although that God deferreth and prolongeth the punishment of the wicked, let vs not be ouerhasty. For nothing is gottē by pleading against God,

saying,

saying, Wherefore delayeth he the punishment of the wicked? That were as much as to trouble those, whom God for a time will haue be at rest. And therefore let vs learne to submit our selues patiently to Gods will, and beware that wee runne not an head after that sort. For it becommeth not the children of God, to make trouble, where God will haue quietnes. And therewithall let vs vnderstand, that it is to no purpose to haue bodily prosperitie, except wee haue Gods fauour with it, that the feeling thereof may make vs quiet in our harts.

Againe, if we haue not this quietnes, let vs pray to God to giue it vs. For it is he onely that can giue it vs. For if, as Isaiah saith in the person of God, I forme the light, and create darknesse, I make peace, and make euill: that is, if peace and warre be in his handes, and that in this vale of misery he can and will giue trouble and ease, when it seemeth good to his heauenly wisedome, much more hath he the spirituall rest, which is farre greater and excellenter.

Isa. 45.7. *God only giueth vs quietnes & peace, which to obtaine, wee must pray to him for.*

Then let vs consider, that it lieth not in vs, to quiet our selues when wee are

in

in trouble, but we must resort vnto God: for it is a singular and inestimable treasure that commeth from him, to hold vs so in quiet, as wee may alwaies in the middest of the turmoiles of this world, abide still vpon our feete; and that being tossed, as it were, with great stormes and tempests, yet neuertheless we haue our anchor still fastened in him to hold fast our owne. This is a singular priuiledge which God giueth his children.

Now therefore, are wee in pouertie? haue we anguish, trouble and perplexitie? Let vs frame our selues to take hold of this settled quietnesse, seing the Lord giueth it to vs his deare children, that it might, to our comfort, abide within vs.

True it is, that wee must alwaies seeke the meanes that God offereth vs, to keepe vs to it, and to endeuour to attaine it; but howsoeuer it be, let vs be fully resolued of this, that it is God onely that giueth it, and deliuereth vs from all vnquietnesse. Therefore let vs not storme, nor frette against the Lord, although it please him to turmoile vs: For we are not taught in the word, that God

will so handle vs in this world, that wee shall not be tossed to and fro; wee haue no such promise: yet let vs cleaue vnto God, and cast our anchor on him: so shall wee not bee ouercome of temptations, although they be many and grieuous.

Text. And his seede shall inherite the land.

2. Doct. 2. Doct. Gods fauour and mercy extend vnto the children of the faithfull, both while they liue, and after their decease.

The reason is: If the wicked fare the better for the godlies sake, how much more shall the children of the godly, walking in their fathers steppes, fare the better in inheriting the land? And there is no certainer inheritance, wherin our children may succeed vs, then when GOD with vs, receyuing them into his fatherly fauour, doth make them partakers with vs of his blessings.

Vse. The vse of this Doctrine is: That as wee tender our offspring, so to be the more carefull to walke in the feare of the Lord.

Psal. 25. 14.

Psal. 25.14. The secrete of the Lord is reuealed to them that feare him, & his couenant to giue them vnderstanding.

The 2. part of the sixth Sermon.

The sence thereof is:

The sence and Doctrine.

ALthough secrete, hidde, vnknowen, & aboue the reach & capacity of mans braine, is the holy couenant of the most high and mighty God, yet whosoeuer, in the feare of the Lord, that is, in humble sort by prayer to his Maiestie, seeke to know it, shal, by the direcțō of Gods holy Spirite, attaine to that high & heauēly wisdome, which for their saluation in the sacred Scriptures is there recorded.

The reason is: God hath disappointed no man of the knowledge thereof, that hath sincerely sought it.

By the word Secrete, the Prophet vnderstādeth the excellency of Doctrine, which is contained in the holy law of God. Howsoeuer prophane mē, by their lofty pride despise Moses & the prophets, yet ỹ faithfull acknowledge, ỹ in the Doctrine therof, the secrets of the kingdome of heauen are therby opened, which farre

excedingly excell mans wisedome.

1. Vse. The first vse is, That in reading the Law of God, and the sacred Scriptures, we be of a modest and humble Spirite, that in trusting to our weake wits and diligence, we take head we attempt not to breake in the secrete mysteries thereof; the knowledge whereof is the singular gift of God, as Dauid in the 111. *Psalme verse* 10. saith, The beginning of wisedome is the feare of the Lord, all they that obserue them, haue good vnderstanding, his prayse endureth for euer.

2. Vse. The second vse is: That forasmuch as the Lord our God, of his great mercy, not of merite, giueth his Spirite to many that are not teachers, as to them that instruct the Church; that therefore being endued with the Spirite of truth, & hauing the feare of God, humility, the desire to beleeue, and to liue according to the prescript rules which in the sacred scriptures are cõtained, he will giue vnderstanding to them, and open the secrete mysteries thereof vnto them. And therefore, most iniurious to the common people is the Edict of the Pope and his followers, which prohibite the reading

of

of them vnto the people. They hold, that the Scriptures are most hard, difficult & obscure. They do not onely affirme, that some things are so, but that all are hard, doubtfull, and vncertaine, and compare thē therfore to a leaden rule, which may be turned euery way, *Petrus a Soto*. And to a nose of ware, Lindan a Papist, *ex Tilmanno, de verbo Dei, error.* 5.

Our *Rhemistes* affirme, that it is all one to affirme in a writer some things to be hard, & the writer to bee hard. So they conclude, that the sacred Scriptures are, both in respect of the matter & manner, very hard, and therfore daungerous for the ignorant to read them. *Rhem. annot.* 2 *Pet.* 3. *verse* 16. they obiect that place, whereas the Apostle saith, speaking of S. Pauls Epistles, that many things therein cōteined, are hard: Therfore the Epistles of S. Paul are hard, & so the Scriptures. *B. R.*

Rhe. obiectiō 2. *Pet.* 3. 16 *A Dicto secundum quod ad dictum simpl.*

We answere: First, he saith not, that Pauls Epistles are hard, but many things he entreateth of. Answer.

Secondly, they are hard, not to all but to the vnstable, who do peruert them.

Thirdly, we denie not, but that some

places in the Scriptures are obscure, & haue neede of interpretation: but it followeth not, that therefore the whole Scriptures are obscure, and because of some hard places, that the people should be forbidden the reading of all.

2. Obiection of the Papists. 2. Obiect. The scriptures are obscure, both in respect of matter and manner. First, the matter is high & mysticall, as of the Trinity, of the incarnation of the word, of ỳ nature of Angels, & such like.

Answer. We answere. These mysteries may be said to be obscure two waies.

First, in their own nature: so are they hard in deed, for by humane reason we cannot attaine to the depth of them.

Secondly, in respect of vs, so must they needs be obscure, if men be not contented with the knowledge in the word, but curiously search further.

Luther therefore doth aptly distinguish. *Res Dei*, saith he, the thinges of GOD are obscure, the depth of his mysteries cannot be comprehended of vs: but *Res Scripturæ*, the things that are opened in the Scriptures, are plaine, if we will content our selues with that knowledge.

Secondly,

Secondly, *Bellar.* saith, The maner of handling is hard and obscure: there are many Tropes, Metaphors, Allegories, & Hebraismes, which cānot easily be vnderstood. 2. Obiection.

We answer. First, many of these are rather ornaments of the Scriptures, as Tropes, and Metaphores, then impedimentes to the Reader. Answer.

Secondly, although the phrase of the Scripture may seeme hard at the first, yet by further traueile therein, it may become easie and plaine: for all thinges are not at the first vnderstood.

Thirdly, wee denie not, but that some places are obscure and had need to be opened.

3. Obiection. If the Scriptures were not hard, what need so many Commentaries and expositions? *R. B.* 3. Obiection.

We answer. First, so many Commētaries as are extant, are not requisite, some may be spared. Answer.

Secondly, Expositions are needfull for the vnderstanding of darke places: but many thinges are playne enough without expositions, and may be vnderstood of the simple. We hold not, that the

Scripture is euery where so plaine and euident, that it need no Interpretation, as our aduersaries do slaunder vs: & therefore herein they fight with their owne shadow, *B. l. 3. de Verbo Cap.* 1. We confesse that the Lord in the Scriptures hath tempered hard things and easie together, that wee might be exercised in the Scriptures, & might knock by prayer, and study for the opening of the sence; and that there might be order kept in the Church, some to be teachers and expoũders, and some to be hearers: by which teachers and expounders, through their diligent search and trauell, the harder places may be opened to the people. But this wee affirme against our aduersaries. First, that al points of faith necessary to saluation, are plainly set forth in the holy Scriptures. Secondly, that they may with great profite be read of the simple and vnlearned, not withstanding the hardnesse of some places, which in time also vsing the meanes, they come to the vnderstanding thereof.

1. Arg. 1. Arg. First, our iudgements are euidently approued by the Scriptures, *Deut.* 30. 11. For this commaundement which

which I commaund thee, is not hid from thee, neither is it farre of. *verse* 12. It is not in heauen, that thou shouldest say, Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it? *verse* 13. Neither is it beyond the sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it? *verse* 14. But the word is very neree vnto thee, euen in thy mouth and in thine hart to do it. Therefore the Scriptures are plaine.

Vnto this Argument, first it is aunswered, that it is meant onely of the Decalogue or 10. Commaundements, that they are easie, not of the whole Scriptures.

Replication. As though, if the Commaundements be easie, the rest of the Scriptures be not likewise: as the Prophets and historicall Bookes, being but Commentaries and expositions of the Decalogue. S. Paul *Rom.* 10. 6. vnderstandeth this place of the whole doctrine of faith. Answer.

Againe the prophet Dauid saith, Thy word is a lanterne to my feete, & a light *Ps.* 119. 105.

to

to my path. Which is not to bee vnderſtood onely of the commaundements, and precepts in the Scriptures, but of the whole word of GOD, as Auguſtine expoundeth it. *Quod ait, Lucerna pedibus verbum tuum, verbum eſt, quod Scripturis omnibus ſanctis continetur.* Where hee ſaith, Thy word is a lanterne to my feete, hee vnderſtandeth the word of God, which is contained in all the holy Scriptures.

2. Arg. The 2. Argument. 2. *Cor.* 4. 3. If our Goſpell be then hidde, it is hidden to thē that are loſt. Therefore the Scriptures are plaine to the faithful. *Bellar.* anſwereth, S. Paul ſpeaketh of the knowledge of Chriſt, not of the Scriptures.

Replie. Firſt, it is manifeſt out of the nert verſe (being the 4. whereas the Apoſtle ſaith, In whom the God of this world hath blinded the mindes, that is, of ỹ Infidels, that the light of the glorious Goſpel of Chriſt, which is the image of God, ſhould not ſhine vnto them) that S. Paul ſpeaketh of that Goſpell, which he preached to the Corinthians, which is the ſame he wrote vnto them. Wherfore, if the Goſpel preached, were

eaſie

easie and plaine, why is not the Gospell written by him, I meane, the doctrine of faith, beyng the same which hee preached?

Secondly, if they graunt, (as by this answere it appeareth they do) we aske no more: for this is that which wee say, that the Doctrine of faith & salnation, is plainly expressed in the sacred scripture.

3. Arg. This is ỹ differẽce betweene the new testament & the old: The old is compared to a clasped booke, *Isa.* 29. 11. The new, to a booke opened, *Apoc.* 5. 1. & 6. 1. The knowledge of Christiãs far exceedeth the knowledge of the Jewes: it was lawfull for them to reade the Scriptures, much more for vs Christians. *Bellar.* answereth, that our knowledge is greater then theirs, not in all Scriptures, but in the mysteries of our Redemption onely. 3. Arg.

Our Replie is, This is all wee desire: for if the mystery of salnation & redemption, be plainly opened in the Scripture, why should not the people be admitted to the reading of the word, to be confirmed in the knowledge of their redemption?

I conclude therefore this point, with the sayings of our saviour Christ, *Iohn* 5. Search the Scriptures: for in them you thinke to haue eternall life, and they do testifie of mee. Likewise S. Paul to the *Colossians* 3. 16.

Let the woord of Christ dwell in you plenteoully, in all wisedome.

The seuenth Sermon vpon the 25. Psalme, the 15, and 16. verses.

15 Mine eyes are euer towardes the Lord: for he will bring my feete out of the net.

The sence thereof is.

FOrasmuch as the Lord, of his great mercy hath promised, neuer to leaue them destitute of his assistance, which fearing & alwaies trusting in him, are in great afflictions, perils and daungers: Therfore, not in prosperitie onely, but in aduersitie also, euen at all times, lift vp the eies of mine heart and affections, by faith & sure confidence towards him, seing it is he onely, and none other, that either can, or will deliuer mee out of the net of troubles.

1. Doct. Afflictions and troubles are alwaies incident to the deare Saints & Church 1. Doct.

Church of Christ. 2. *Tim.* 3. 12. All that will liue godly in Christ, must suffer persecution. Examples: Abel Joseph, the Israelites in Egipt, and in the captiuity seuentie yeares, the Prophets, Christ, his Apostles, Christians and Martyrs in the Primitiue time, and also of late yeares.

The causes therof mouing God thereunto, are: First, that he might daily declare himself the disposer & gouernour of al things. The Lord maketh poore, and maketh rich, bringeth low, and exalteth. *1. Sam. 2. 7.*

Secõdly, to take from vs (that do naturally settle our affections on the earth) all occasion of promising our selues prosperity in this life.

Vse. The vse is: First, to prepare our selues to all conditions, whether the Lord send prosperitie or aduersitie, health or sicknesse, according to the example of the Apostle Paul, who saith, I haue learned, in whatsoeuer state I am, to bee content. *Phil. 4. 11, 12.* *verse* 12. And I can be abased, & I can abound, euery where in all things I am instructed, both to be ful, and to be hungry, and to abound, and to haue want.

For

For otherwise it is certaine, that affliction comming vpon vs, will be most greeuous and intolerable.

Secondly, to teach vs, to settle our affections vpon heauen, & the thinges that lead thither, which is a most certain anchor-hold, and will neuer faile vs, as this world will doe in the most excellent things thereof.

And forasmuch as no Doctrine in the sacred Scriptures, is in my iudgement more necessary then this, concerning the vse and benefites of afflictions, I purpose, by Gods assistance, the longer to persist herein.

Euen as the man that hath a sonne, which is in good and perfect health, and a seruant that is exceeding sicke, dealeth more roughly and seuerely with his Sonne, then with his seruant, not because hee loueth his seruant more then his Sonne; but because hee would restore his sicke seruaunt to his former health, but his Sonne whom hee loueth most dearely hee reproueth, checketh, taunteth, and correcteth: Euen so our good gracious GOD and louing father, sometimes afflicteth his deare children, whom

A similitude.

whom he tenderly loueth, and suffereth thē to be exercised with weepings, wailings, and want, with sighes and sorowfull sobbes, with hunger and cold, with nakednes and want of harbor, with heauinesse of heart, and veration of spirite, with sickness of body, and restraint of liberty, and with a thousand other calamities and cares; and in the meane time suffereth the wicked and vngodly ones of the world to want nothing, he giueth them health, wealth and libertie, worldly honour, and dignitie, and what not? meaning and purposing by these means (if the fault bee not in themselues) to bring them to know, feare, honor, and serue him, by whose prouidence and appointment they haue and do enioy all those good blessings, and so be cured and healed of the sores and sickness of their soules. As the skilfull Gemmarie, and cunning Lapidarie, doth willingly suffer the Indian Diamond or Adamant, to be smitten with great and waighty blowes, because he knoweth well, that the hammer and Anuile will sooner be bruised, then the Diamond or Adamant will be broken: so our most wise God, yea,

A similitude.

yea, wisedome it selfe, suffereth men of excellent vertues, of vnquenchable charity, and inuincible constancy, as Dauid, to fall into diuers temptations, & to be plunged deepe into manifold miseries, because he will haue their inward graces to shewe forth, and so shine before men, that they seing the constancy of his Saincts, may glorifie God which is in heauen: For he is sure that they are cõstant, & that nothing can separate them from the loue of God. Ioseph was imprisoned in Egypt: Ieremy in Iudea: Ezechiel in Chaldea, and Iohn Baptist in Israel by wicked Herode: and yet all these & infinite others did neuer shrinke from God: but as they liued in him, so they died in him, and are exalted vp on high, and shall dwell in his tabernacle, & rest in the hill of his holines for euer. And euen so, if wee wil be as they were, we shall be as they are.

True it is, that God being iust, doth neuer afflict vs vniustly: which thing we ought alwaies to thinke & confesse, to humble our selues and glorifie God. Neuertheless, God doth not alwaies take occasion of our sinnes to punish vs,

but oftentimes he sheweth this fauour to his children, to dispose it for their benefite.

Text. Mine eies are euer towards the Lord: for hee will bring my feete out of the nette.

2. Doct. 2. Doct. The continuall lifting vp of Dauids eies to the Lord, teacheth this Doctrine; whosoeuer will pray aright, that the Lord might accept them, must lift vp continually their affections to the Lord: for by the eye, which of the sences is the sharpest, and draweth the whole man to himselfe, he meaneth all the affections of man.

The Prophet, no doubt also, by the eyes meaneth his corporall eies, which, as by an instrument, did draw vp his affections to the Lord.

The reason is: All good things whatsoeuer wee haue, GOD is the author thereof, of whom, in lifting vp our harts, we desire the same.

Example of lifting vp of the eies in prayer, is our Lord and sauiour Jesus Christ, both whē he prayed with thanksgiuing to his Father, when hee raised vp Lazarus from death, who foure daies lay

lay buried in his graue; as also when he prayed to his father, not onely for his Disciples, but for all that shall beleeue in him, *Iohn* 11.41. and *Iohn* 17.1. Therefore they tooke away the stone, where he was laid that was dead: and Iesus lifted vp his eies and said, Father, I thanke thee, that thou hast heard mee. This is a token of a mind well framed to prayer: for to the end a mã may rightly call vpon GOD, he must be ioyned with him, which cannot bee, vnlesse being lifted vp aboue the earth, he ascend vp aboue the heauens. This is not done with the eye onely, seeing that hypocrites, who are drowned in the deepe filth and dregges of their flesh, seeme with their sterne countenance to draw heauen vnto them: but the children of GOD must sincerely performe that, which hypocrites do but faine.

Neyther yet must hee that lifteth vp his eyes towardes Heauen, there include GOD in his cogitation, who is euery where, and filleth heauen and earth. But because mens mindes can neither escape from, nor acquit themselues of grosse inuentions, but when

they be lifted vp aboue the world, the sacred Scripture called vs thither, and testifieth, that heauen is Gods seat.

As touching the lifting vp of eies, it is no continuall ceremonie which lawfull Praier cannot want: For the Publican, that praieth with his countenance towardes the earth, doth neuertheleſſe pearce the heauens with his faith. Yet that is a profitable exercise, whereby men awake, and stirre vp themselues to seeke the Lord; yea, the feruentneſſe of prayer doth so affect and moue the body sometimes, that beſides meditation, it doth willingly folow the mind. Certainly it is without all doubt, that when Christ and Dauid lifted vp their eyes towards heauen, they were caried thither with singular vehemency.

Vſe. The vſe is, that in our prayer, we lifting vp our eies to the Lord, should not doe it, as the hypocrites, without the affections of our minds: but that both the eyes and the affections of our minds, being lifted vp to him together, we may be assured that he will heare vs. If we bee in daungers, he will deliuer vs; if in pouerty, he will relieue vs; if in sickness,

he

he will cure vs; if in sorow, he will solace vs. *Iohn* 17.1. These things spake Iesus, and he lifted vp his eies towardes heauen.

In that Iohn said, that Christ lifted vp his eyes towards heauen, it was no small signe of zeale and feruentnes. For Christ testified in deed by this gesture, that he was rather in heauen by the affection of his mind, then in earth, that he might talke familiarly with God. He loked vp towards heauen, not that God is shut vp there, who doth also fill the earth, *Ierem.* 23. but because his maiestie appeareth there chiefly: and secondly, because the beholding of heauen doth admonish vs, that the power of GOD farre passeth all creatures. To the same purpose serued the lifting vp of his hãds, when he prayed: for seing that men are slacke and slow by nature, and their earthly nature doth bend them downeward, they haue nẽd to bẽ stirred vp thus, yea, they haue nẽd of chariots to carrie them vp to God.

But if wee desire to imitate Christ and Dauid truly, we must take diligent hẽd, that our ceremonies expresse no

more then is in the mind, but let the inward affection moue both handes, eies, tongue, feet, and whatsoeuer we haue.

Whereas the Publican, *Luk.* 18.13. did rightly pray vnto God, casting down his eies, it is not contrary to this both of Dauid & Christ. For although, being confounded with his sinnes, he did cast downe himself, yet did not that humility hinder him, but that hee craued pardon with boldnes. It was meet for Christ to pray after another sort, who had nothing whereof he needed to be ashamed.

Text. For he will bring my feete out of the nette.

3. Doct. 3. Doct. In that Dauid saith, God wil plucke his feete, &c. wee haue to learne this doctrine: That when we pray to the Lord in our miseries, wee must without all doubting, be fully assured, that the Lord doth heare vs, and at his good time he will surely deliuer vs.

Ergo wee need none other Mediators then Christ. The reason is: He hath so promised to vs, *Psal.* 50.15. Call vpon me in the day of thy trouble, and I will heare thee, and thou shalt glorifie mee.

Secondly, who doth not so, shalbe frustrated of his desire. *Iam.* 1.6. But let him aske

aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the wind, and caried away. *verse* 7. Neither let that man thinke, that he shall receiue any thing of the Lord. *Faith without doubting*

Obiection. The Apostle meaneth nothing els, but that the asker of lawfull thinges may not either distrust Gods power, & ability, or be in diffidence or despaire of his mercy: but that our doubt be onely in our owne vnworthines, or vndue asking. Obiection.

Solution. Wee proue, that men must pray for nothing, but according to Gods wil & promise, and not to doubt of Gods truth, in performing his promise. But in respect of our owne worthines (whereof al mẽ are void) we oght to aske nothing. Oecumenius vpon this text saith, If hee hath faith, let him aske; but if he doubt, let him not aske: for he shall not receyue, which distrusteth ỹ he shal receiue. Whẽ ỹ askest any thing of God, dout not at al, saying with thy selfe, How can I aske, & receiue of ỹ Lord any thing, which haue sinned so often against him? Thinke not of these things, but be conuerted vnto the Lord with thy whole hart, & aske of him Solutiõ.

without all doubting, and thou shalt know the multitude of his mercies.

Vse. The vse is: That wee detest the doctrine of the Papists. That in respect of our vnworthines wee should doubt of our prayers to be heard of the Lord: but let vs beleeue the sacred Scriptures, that teach vs, If wee pray vnto God, according to his holy will, hee will surely heare vs, if we pray in faith without all wauering and doubting.

Let vs put the case, that a man had al things els that could be imagined, and yet wanted this trust and faith in his praier: surely all the rest were nothing worth, but shall bee turned into his bane.

What if a man laugh, what if he liue in ioy & pleasure, what if he haue goods enough, and too much, what if all men honour him; and to be short, what if he seeme to be a pety-God here below, as in a Paradise? Yet if hee haue not this priuiledge of resorting vnto God, with constant and full beliefe, that his comming to him shall not be in vaine, but that his requests shalbe graunted; all that euer he can haue besides, shalbe but

a

a curse vnto him, and an increase of his decay. Then let vs marke well, that it is not without fruite, that Dauid bringeth vs here to the principall point of our whole life, in the respect of the weale that we can wish, which is, that God should be at hand with vs, and that wee should resort vnto him, that he should heare vs, and that wee should obtayne our requestes, and bee helped and ayded at his hand, according to our necessitie, and as hee knoweth to bee conuenient for our welfare. And this is not taught here onely, but if wee loke vpon the whole doctrine of the holy Scriptures, we shal see, that men are alwaies vnhappy, if GOD loke not vpon them, and be ready to heare them.

True it is, that by reason of our great dulnesse wee conceyue not so much; but without all doubt, if wee had but one sparke of sound vnderstanding, there is none of vs but should comfortably perceyue, that this Doctrine is very true.

So then, let vs open our eies, & learne to enioy this happinesse, & know, whereupon the same is chiefly grounded, so as we may vnderstand, that if we haue not

God

God so fauourable to vs, as we may resort vnto him w̄ sure trust & certainty, ỹ in necessity he wil be ready to help vs, we be to to wretched and miserable.

And furthermore, if wee be qualified with so excellent a gift & grace of Gods holy Spirite, as to pray vnto him; neither sicknes, pouerty, imprisonment, banishment, persecution, reproches, slaunders, no, not death it selfe can hinder our happines: For behold, the remedy that sufficeth for all our miseries, is, that God promiseth to hold vs vp, when wee are beaten downe, to deliuer vs, when wee are in prison, to lose our fete out of the net, when our enemies haue caught vs, to deliuer vs in time conuenient, yea, and to turne all our miseries to our welfare, & saluatiō, so as they shalbe as many furtherances to helpe vs forward to euerlasting life, and he will make vs perceyue, that he sent not vs any thing, which is not conuenient and profitable for vs. Such promises serue to asswage our sorrowes, and euery one of vs may glory in thē, as S. Paul saith, *Rom.* 5. 1. Then being iustified by faith, wee haue peace towardes God through our Lord

Iesus

Iesus Christ. *verse* 2. By whom we haue also accesse through faith, vnto this grace wherein we stand, and reioyce vnder the hope of the glory of God. *verse* 3. Neither do we so onely, but we reioice in tribulations, knowing, &c.

We can haue no peace with God, except we be assured of his loue, so as the gate by it be opened for vs, to haue accesse to him. When we haue that once (saith S. Paul) wee be sure, & fully perswaded, that we are the children of God, whereby we may glory of that eternall inheritance which he hath promised vs.

But here it may be demaũded, how it cõmeth to passe, that God refuseth a mã that calleth vpon him, seing he hath promised that he wilbe alwaies enclined to succour vs? yea, ỹ he will not tarrie vntill he be entreated, but will preuent our sute; or at the least we are sure, ỹ assone as we opẽ our mouth, God will be ready to help vs, as by the prophet Esai he promiseth vs. But in Iobs words wee se a threat altogether contrary, which is, that although the wicked haue their recourse vnto God, & desire him to haue pity vpon them, yet he will not heare them.

Obiection. *Iob 27.9 Will God heare the crie of the hypocrite whẽ trouble commeth vpõ him?*

The

Solutiō. The Solution is very easie, if wee waigh wel what is said in the *Psal.* 145. 18. The Lord is neere to all that call vpon him, yea, to al that call vpō him in truth. There the Prophet sheweth, that many seeke God, howbeit fainedly. By reason whereof wee be conuinced, that there is none other meanes to rid vs of our miseries, but onely that God should take vs to his mercy, and be pitiful vnto vs. The very infidels call vpon him, without regard of him, notwithstāding that they scorne at religion, and at all things that are spoken to vs in the sacred Scriptures concerning Gods prouidēce, his mercy, and grace, which wee must looke for at his hands. Therefore if they be pinched with aduersity, they cry, Alas, my God. And what compelleth them thereunto? Euen their mother wit.

So the hypocrites and despisers of God, may haue some forme or likenes of praying, not onely to speake (but to speake properly, they cānot pray in deed: for they are destitute of the Spirite therof) frō their teeth outward, whiles their minds are otherwise busied, but oftentimes (as men may perceyue) euen with some

some harty affection (for they are forced thereunto) but yet is it not in truth. For they haue not the knowledge to say, My God calleth and alloureth mee vnto him, I shall not therefore lose my labour in comming to him. Seing it is his good pleasure to reckon and accompt mee in the number of his deerly beloued children, I will go to him, not on a foolish rashnes and presumption, but with obedience vnto the voice of my GOD, trusting to his promise. The hypocrites cannot speake this language, therefore they haue no truth in them. For they must haue faith: and faith dependeth on the promises of God, which the wicked haue not, yea, neuer tasted of.

Againe, wee must haue a feeling of our miseries; so that when we approch vnto God, we must be abashed of our selues, we must be sory for our sinnes, we must hate our selues, and wee must acknowledge our selues to be exceeding miserable. But the wicked, and hypocrites haue none of all these. Although then their mouths are open to call vpon God, yet do they but blaspheme, and vnhallow his holy name, because their

Herba solaris. A similitude.

mindes are not sound and vpright. *Heliotropium*, the herbe of the Sunne, so called, because it windeth it self about with the Sunne; in the morning very early, it doth (as it were) behold the rising therof, and all the day it followeth the course of the Sunne, euer turning the leaues towards the same, but the rote it neuer chaungeth, stirreth, nor moueth, but hath that stil fast fixed in the earth: Euen so, many will turne vp their eyes and handes to the sonne of righteousnes, but it is onely in ceremonie and outward gestures: for their rotes their hearts, are farre and fast within the earth (how can they then bee lifted vp to heauen:) where in deede their treasure is, according to the words of our sauiour Christ, *Math.6.* Where your treasure is, there will your hearts be also. Such men will lift vp their handes, eyes, and voices, towardes heauen to GOD, and with such goodly greene leaues will make a faire florish, and beautifull shewe, but their hearts and affections are surely sette vpon earthly, vaine, vile, and transitorie thinges, and are as farre from GOD, as heauen and earth are distant

the

the one from the other. How then can they possibly in faith cal vpon the Lord, that their prayers should bee heard? And therefore they fulfill the saying of the Prophet *Esay chap. 29. 13.* This people draweth neere to mee with their lippes, but their heartes are farre from mee.

So then, lette vs marke well, that when God saith, that hee will heare the prayers of all them that call vpon him, hee meaneth, that their prayers must proceede from faith, and wee must bethinke our selues well beforehand of his promises, thereby to bee encouraged to come vnto him; yet wee must also acknowledge our selues to be, as we surely are, of our selues forlorne, damnable, and destitute of all goodnes: and this we must be throughly perswaded of, to the end that wee may resort to the fountaine of his goodnes and grace.

Now we see, there is no cause, why we should thinke it strãge, that God putteth hypocrits, & wicked men back whẽ they come to him. For they come not with a willing mind, nor a pure affection: but they would willingly shunne and auoid

his

his hand, if it were possible. Howbeit, seing that they, by no means possible that they can deuise, can shift themselues from him, they come to him by compulsion.

A similitude. For euen as a theefe, a murtherer, or any other great malefactor, being shut vp in prison, would not willingly appeare before the Iudge, but would wish in his heart, that rather there were none at all; but seing they are and must bee, full sore against their willes, that sinne might be punished and vertue rewarded, they then humbly entreat him to shew mercie to them. Euen so, the wicked and hypocrites wish in their heart there were no God: but seing he is and wil be, they repayre to him, not as being perswaded of him, as of a louing and mercifull father, but as a seuere Iudge: but what profiteth that?

Therefore when we pray vnto God, let vs offer vnto him free harted sacrifices, let vs haue accesse to him with willing mindes, assuring our selues, that without him we are destitute of al things we want, & of all that appertaine to our good. Moreouer let vs not doubt of his

fauour

fauour towards vs, seing hée hath promised it vnto vs: but let vs alwaies beléeue that he is ready to receiue vs, and wil not be deafe to our desires, when we come to craue them at his hands.

True it is, that God euery minute sheweth his goodnes towards vs; and although wée presently perceiue it not, yet doth he preserue vs from the miseries that hang ouer our head, and putteth his louing hand betwéene vs and them. So then, wée cannot but be experienced of his grace in the time of prosperity, & know that wée are maintayned by the same: but yet haue wée not so certaine and manifest experience of his fauour and helpe in prosperity, as in aduersity. For when socuer misery pincheth vs, and death threateneth vs, wée can discerne that we are wretched forlorne creatures, if God should not step before vs to rescue vs.

And to speake the truth more largely: How great and grieuous were the sorrowes, troubles, anguish and griefe of our soules, if wée had not this sweete consideration?

Wée see then an euident Demonstra-

tion, that God hath had, and now hath mercy and compassion vpon vs. We see therefore, that affliction is that, wherein God chiefly sheweth himself to be our sauiour.

Here we see, wherefore God saith in the *Psalm.* 50.15. Call vpon mee in the day of thy trouble, and I will heare thee, and thou shalt glorifie mee. But shall we therefore inferre, that wee need not but in necessity to call vpon God? No: Then should we be too reckles, if wee should not call vpon him but constraynedly. Therefore it behoueth vs to call vpon him at all times, as more largely shall be shewed. Yet the Lord prouoketh vs by his whippes: and in so doing he correcteth our slouthfulnes, and quickneth vs to come vnto him.

It is expressly said, that that is the time to call vpon him, and that that is the due and very conuenient season, as in the *Psalm.* 32.6. Therefore shall euery one that is godly, make his praier vnto thee, in a time when thou maiest be found: surely in a flood of great waters they shall not come neere him. In the time, that is, when aduersity presseth them.

them. Not ý we haue not occasiõ to do so cõtinually, but our occasiõ then is greater thẽ at any other time of prosperity.

And hereby we are taught, that whẽ soeuer pouerty pincheth vs, persecution afflicteth vs to the vttermost, so that we can endure no more, let vs not faint; but rather be encouraged to come to our gracious God, & louing father, knowing, that not onely by his worke, but by his word he allureth vs, & that as a louing mother, when shee seeth that her child cannot stand, but by meanes of his weakenes is ready to fall flat to the ground, reacheth out her kind hand to stay him from falling: euen so our good & gracious father doth not only reach vs his merciful hãd, & willeth vs to take it, but also, as it were by force, drawеth vs by reason of our great sluggishnes wee haue, to come to him.

Also herewithall let vs vnderstand, ý fruit of our faith what it is. This it is. In al our aduersities we are happy, & all the curses that God turneth vpõ mẽ for their sins, are by the means thereof turned to our good & profit, when we pray vnto God, & haue our recourse to him.

Wherefore? for in the middest of our troubles he sheweth himselfe our Sauiour, and causeth vs to feele, that he is neere at hand with vs.

Let vs therefore, with the good Prophet Dauid, assure our selues, if our feet be in the nets of our aduersaries, if wee lift vp our eies and affections to God in our feruent prayers, that he will, when he seeth it fit in his wisedome, deliuer vs out of them all: for he neuer faileth them that trust in him.

The 2. part of the 7. Sermon.

Psal. 25. *verse* 16. Turne thy face vnto me, and haue mercy vpon mee: for I am desolate and poore.

The sence thereof is:

SO great is the malice of mine enemies, O Lord my GOD, who like Beres compassing, and like the fat Buls of Basan enclosing mee on euery side, haue so greatly preuailed against mee, that I am desolate without dwelling, poore without possessing of such things, as I in my calling stand in need of, whereby thou seemest as though thou regardest not thy seruant: I humbly, euen for

the

the Messias thy deerely beloued sonne Iesus Christes sake, beseech thée, to shew thy louing countenance and care towards mée, in extending thy mercies towards me, in deliuering me from the handes of mine enemies; by which meanes my dwelling shalbe restored, & my pouerty redressed: so shall I magnifie thy great mercies all the daies of my life.

1. Doctr. God hideth his face from vs, when he afflicteth vs eyther by our enemies or sicknes, desolation, pouerty, imprisonment, banishment, persecution or the like; when thinges séeme straunge vnto vs, when wée know not the reason why hée worketh after that sort. 1. Doct.

What is the face or countenance of God? It is not a shape, like vnto a mans visage, which hath nose, eies, and mouth: but the face of God, is the fauour of God, the care that he hath of his deere children, the record that he giueth when we know his will. God therefore sheweth vs his face, when he telleth & sheweth vs why hée doth this or that thing: as wherfore he afflicteth his, and

spareth them that are none of his, it is all one, as if we saw him before our eies. Therefore when God holdeth vs in ignorance of his will, it is an hiding of his face from vs.

Vse. The Vse of this doctrine is. Let vs marke, that whensoeuer it shall please GOD to shew himselfe vnto vs, it behoueth vs to know him, and to consider his workes, as hée teacheth vs them, and to be attentiue to marke the reason why hée doth so. And when he worketh after a straunge fashion vnknowen vnto vs, let vs reuerence such secrets, acknowledging neuertheles that hée is righteous howsoeuer the world go. Let vs dwell continually in that beléefe, and hold vs quiet and contented, wayting patiently, vntill hee shewe vs more fully those things that are hidden frō vs, assuring our selues, that during this life, our knowledge must be onely in part.

Do wée then sée the state of the world so troubled, that wée know not what to say? It is all one, as if GOD should hide his face from vs. And in this case what haue wée els to do, but

to

to humble our selues? wée are hereby exhorted to modesty and sobriety, because our wittes are too rude and grosse to comprehend the secrets of GOD: and moreouer, the Lord purposeth to humble vs, when he withdraweth himselfe from vs.

If odious and detestable sinnes bée committed, as if quarrelling, and brawling ariseth, and if snares be layd by the wicked, so that by them the godly are desolated and impouerished, so that they know not how to escape: then doth GOD, as it were, turne his face from vs.

True it is, that hée is neuer the farther from vs, nor hath the lesse care of vs, howbeit wee can neyther sée nor perceyue it. On the other side, when wée cannot consider what is done, it séemeth to vs, that GOD regardeth vs not: wee sée nothing but darknes, the light that should guide vs, shineth not vnto vs.

Now thē, what must we do, but shrink downe our heads, close our mouthes, & wait Gods leysure patiētly, vntill he remedy the incōueniēces that trouble vs?

Also, let vs alwaies be at this point, neuer to enquire farther then it is lawfull for vs. We must be well perswaded that God doth nothing without great causes; let vs enter rather into the consideration of our sinnes: for if we curiously enquire the secretes of God, and his incomprehensible determinations, it is a pride that will vtterly ouerthrow vs. And therefore let vs learne not to be ouerwise, knowing that God sometimes leadeth vs like poore blind soules.

And whereas good Dauid was, by his enemies the wicked, oppressed, let vs learne, that although it be a sore temptation, to see the wicked florish and triumph ouer the children of God, and to see that might ouercõmeth right, so that a man knoweth not whither to go for refuge, verily it is a very hard crosse to ouercome: neuertheless, the holy Ghost purposeth to set it before vs, to the intẽt we should be armed against it.

So then, hath vnrighteousnes gotten full scope? Are the wicked growen so headstrong and lusty, that they confoũd all things? Do they handle so corruptly their matters, that there seemeth there

can

can bee no redresse nor remedie to bee had, to deliuer the deare children of GOD out of their trappes and nets which they haue laid to entrappe & entangle them? The Spirit of God aduertiseth vs, that it is Gods will to hide his face after that maner, to the end that thereby hee might trie our obedience. Therefore let vs stay vntill he enlighten vs, and then shall wee vnderstand, that not without cause hath he sent these troubles vnto vs. The faithfull, as Dauid, desire of God to shew and lift vp his countenance towards them. *Psal.* 80.20 Turne vs againe, O Lord God of hosts, cause thy face to shine, and wee shall bee saued: for that is it, wherein all our ioy, blessednesse, and welfare consisteth.

What is therefore most to be desired of vs? the face and countenance of God: euen as contrariwise, when hee turneth his backe vpon vs, and hideth himselfe from vs, we must of necessitie be discouraged, miserable, forlorne, and out of heart: for there is nothing wherein a man may finde rest, but onely in knowing that God hath a care of vs.

So long then, as God vouchsafeth to

cast

caſt his fauourable face vpon vs, wee haue cauſe to reioyce and bee glad; for wée are aſſured that hée will maintaine vs, that wee ſhall haue no cauſe nor néede to dreade or feare any thing. But if GOD forget vs, and turne away his face from vs, wéeare at our wits end, and that not without great cauſe. For then we are as it were, left open to ſathan to praie vpon vs, and an hundred thouſand deaths beſet vs round about without recouerie.

We ſée then, ý Gods face is a thing to be prayed for, which wee ſhall haue, eſpecially, if we come to him by praier in all humbleneſſe, with a deſire, true and ful purpoſe and intent to cleaue vnto him. But if we loke aloft, and haue foreheads of braſſe, and bee puffed vp with the Phariſe, to vaunt our ſelues before God, as it were in deſpite of him, then muſt he be faine to loke vpon vs with another maner of countenance, which ſhal not comfortably chéere vs, but vtterly deſtroy vs. Then one looke of God can rid all men quite and cleane out of the world, whē they caſt a proude lok againſt him. Wherfore with Dauid

let

let vs hold downe our heads, and let vs goe vnto God, to doe him seruice and obedience; let vs pray vnto him to enlighten our eies, that we may seeke him as our good father; let vs beseech him of his great goodnes & vnspeakeable mercie, that he would looke vpon vs in such wise, that thereby we may haue al perfection of ioy and contentation to rest vpon.

Turne thy face, O Lord, &c.

2. Doct. The only refuge in distresse, is to flie to the Lord by faith and feruent praier. 2. Doct.

1. Reason. Because it is he that smiteth, and none els can heale. *Iob.* 5. 18.

Secondly, He hath promised to heare and deliuer vs, calling vpon him in the day of our troubles, *Psalm.* 50. 15.

The vse is: first to reproue them that repine against God, ware impatient, or vse vnlawfull meanes to wind themselues out of their troubles. Vse.

Secondly, to teach vs, in all our distresses to labour our owne hearts, that wee may pray vnto the Lord for his grace to deliuer vs, and in the meane while for strength to support vs.

For

Text. For I am desolate & poore.

3. Doct. 3. Doct. The miseries inflicted on Gods children by the wicked, being alleadged in praier to the Lord, is a forcible reason to moue him to heare & relieue them.

1. Reason. The Lord pitieth the miseries of his seruants.

Secondly, the Lord loueth them with an euerlasting loue.

Thirdly, the wicked afflict them for their profession and religions sake.

Vse. The vse is, to alleadge it in our prayers, when wee desire to be freed from such miseries.

Secondly with patience to waite the Lords leysure, being assured that in good time hee will rescue his seruants from all the wrongs that they can suffer of the wicked for well doing.

(*.*)

The eighth Sermon vpon the 25. Psalme. 17. & 18. verses.

17. The sorrowes of my heart are enlarged, draw mee out of my troubles.

The sence is.

O great, O Lord my God, is the heape and increasing multitude of the sorrowes of my heart & minde, which for my sins thou hast inflicted vpon mee, which (as a dammed vp riuer rushing and ouerflowing a whole countrey) possesse euerie part and parcell (as I may say) of my soule, that except thou be good and gratious vnto me, in drawing me, as it were forcibly, out of them, I should surely bee ouerwhelmed with them: wherefore, seeing none can redresse them but onely thou, O Lord my God, and seeing that thou hast pittie of the

the afflictions of the minds (which of all others are the grieuousest and greatest) of thy deare children, that trust in thy mercie, & cal vpon thy maiestie, I humbly entreate and beseech thee of thine accustomed clemencie, to draw me out of those terrible troubles which now I am in, and pardon my sinnes: so shall I praise & glorifie thee, O Lord, for thine vnspeakeable goodnes towards mee.

The sorrowes of my heart, &c.

1. Doct. 1. Doct. The Lord, for our sins, inwardly so afflicteth his deare children, that they haue neither rest nor quietnes within them.

The Reason is, they are so many and odious in his sight.

Vse. The vse is: that wee anoyd sinne alwaies, as that which procureth vs the greatest hurt both in this life, & in that life to come. We must therefore, to anoyd Gods indignatiõ, vse the meanes to eschew euill, feare God, and be vpright in heart.

First, let vs pray to the Lord our God, to giue vs sound & vpright hearts, that we may not haue an heart and an heart, that is, be double-hearted hypocrites;

crites; ỹ wee serue not God in outward appearance onely, with our feete, hands, and eies; but that our hearts marcy before, and that wée haue a pure and single meaning, to giue our selues ouer to God, to be wholy his, and to abhorre al hypocrisies.

At this poynt we must begin, if wée would be deliuered frō sorrowes, if we would haue our life well ruled & approued of the Lord, wee must shewe outwardly what lieth within vs, so ỹ if the rot be good, it shal presently bring forth good fruits, ỹ our workes may witnes, that our shew of serving God, and our assurance of all things needfull, which we shall receiue at his bountiful hands, are not in vaine. And this consisteth in two things, that wée deale with vprightnesse and equitie amongst our neighbours. Also ỹ we haue religion in vs, to serue God, ascribing al goodnes to him, the author and fountain thereof.

We may not then do as the most do, regard, and be louers of themselues, seeking not them, but theirs, which are their neighbours: but forasmuch as the Lord in one body hath bound vs, we ought

ought to be carefull to benefite our bre-thren, and profite our neighbours, to maintaine brotherly communion and equitie: not to doe that to others, which wee would not to bee done vnto our selues.

2. Doct. 2. Doct. In all our troubles and tribulations, when the sorrowes of our hearts are enlarged, let vs come to God by prayer, humbly beseeching him to draw vs and deliuer vs from them all: then shall our troubles (when it seemeth meete to his heauenly wisedome) haue an end.

The Reason is, first it is his propertie: for hee is a gratious and louing father: *Psalm.* 130. As a father hath pittie vpon his children: so is the Lord mercifull to them that feare him.

Secondly, he hath promised to heare the prayers of his Church, and of euerie particular member thereof. *Psal.* 50. 15. Call vpon mee in the day of trouble, and I will heare thee, and thou shalt glorifie mee.

Vse. The vse is: that wee exercise prayer at all times, but especially in aduersitie, seeing that it is the greatest meanes to attaine

attaine to comfort in affliction. Dauid did vnfainedly powre forth his complaints and sorrowes vnto God. Hee was not benummed as infidels and incredulous (which among the Christians, like an huge streame, lamentable it is to consider thereof, do ouerflow Christendome, this Land, yea, this Towne) are. If God handle them any thing roughly, they thinke, yea, many times they say, See this misfortune that is happened vnto me: they looke no further. Dauid did not so. But he knew, and was fully resolued, that it behoued him to impute these thinges vnto God. Had we learned this lesson, we had profited well for one day: I meane, if we had practised it throughly, as we ought to do. For most can well enough confesse, that diseases, deaths, and other miseries, as warres, plagues, famines, and all such things come of God: but if it come to the proofe, wee are amazed, and not able to make this sound conclusion within our selues: Well, seeing that God visiteth and commeth home vnto vs, it behoueth vs now to returne vnto him.

Hitherto wee haue like lose colts (as it were) flung into the aire, wee haue wilfully runne astray from him, and nowe with a rough bitte hee rayneth vs, he shaketh his rodde at vs, yea, hee maketh vs to feele it; therefore we must learne to stoope vnder his hand.

But contrariwise, how deale wee in that behalfe? If a man be afflicted any way, either in the losse of his goods, of his libertie, of his life, or be grieued in spirite, what will hee else doe, but chase and grind his teeth in grudging against God? Wherefore, no doubt, if a man tell him, he hath offended GOD, he will easily grant it to bee true: but hee hath no true remorse to restraine himselfe. Wherefore? Because wee haue but a confused conceite thereof.

Whereby it is euident, that few they are, and smal is the number of persons, that haue this lesson well printed in their hearts: That all afflictions are Gods Archers: and that hee is garded with them, to shew himselfe to be our Iudge.

As much is to be said of the ordinary aduersi-

aduersities, that GOD commonly inflicteth. If people, or a whole countrie bee touched with warre; when pollings, extortions, and other outrages are there done: how many people are there that thinke vpon the Lord?

Wee see, that all is out of order to our seeming, yet wee consider not that God guideth the sterne. When we see such turmoylings, we are admonished to marke and note so much the more the sacred Scriptures, wherein GOD sheweth vs, as in a loking glasse, or rather as in a liuely picture, that on what side soeuer man be afflicted, it becometh him to acknowledge the same to be the hand of GOD: and especially, if an whole country be plagued, it must be acknowledged to be Gods visitation.

Wherefore, when any such thing commeth, let vs follow the example of Dauid, to desire our good and gracious GOD to extende his holy hand, and powre forth his bowels of compassion vpon vs. When we are scourged, ỹ we can (to our thinking) beare no more his

heauie hand in afflicting vs, let vs flie to our good God for succour. And if we weepe before him, so it be with true lowlinesse, surely there shall not one teare droppe from our eyes, which shall not come to be accompted of in his presence. For euery one of them are sacrifices, according as it is said in the *Psal.* 51.11. That a sorrowfull heart, or an heart cast downe, is a pleasant sacrifice to God.

If our teares, sighes, pantings and gronings tend to this ende, and be as witnesses of our flying vnto God with all lowlinesse, acknowledging, that for as much as his hand is against vs, and that our onely remedie is to beseech him to be mercifull vnto vs, it is certeine he will greatly account of them. Whosoeuer is wise, wil ponder these things, and he shall vnderstand the louing kindnesse of the Lord.

Text. The sorrowes of my heart are enlarged.

3. Doct. 3. Doct. As our sinnes, euen so shall our sorrowes increase.

1. Reason. New sinnes must haue new afflictions. Examples are many in the

the sacred Scriptures. Pharaoh and the Egyptians, as they hardened their hearts, in not suffering the Israelites to go into the wildernes to sacrifice to the Lord, so GOD sent plagues vpon plagues vpon them. *Exo.* 7. 8, 9. 10.

The ten Tribes, *Amos* 4. 6. And therefore haue I (for your peruerting of Iustice and your idolatrie) sent vnto you cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue you not returned vnto me, saith the Lord. *vers.* 7. Also I haue withholden the raine from you, when there was 3. moneths to the harueſt, & I caused it to raine vpon one citie, & haue not caused it to raine vpon another citie, &c.

Thus did the Lord by Moses preſage; *Leuiticus* 26. *from the* 14. *verse to the* 40. *Deut.* 28. 15. *to the ende.*

The vse is, that as we desire our sorrowes to be mitigated, euen so we cease increasing & heaping vp sinne vpon sin. When we shall see the whole world corrupted, so that we are, as it were among briars, and can see nothing but euill examples, let vs resist all such things.

Wherefore: If we be so lazie, as to

make excuse, that because the world is wicked and froward, wee may well doe as others doe, that is fond and foolish: for Lot, Job, and Joshua are set before vs to condemne vs.

For if Lot were so iust, that hée not onely abstained from the grosse sinnes, (excepting drunkennesse and incest, which hee committed) as pride, fulnesse of bread, abundance of Idlenesse and vnmercifulnesse, and that nameleſſe sinne which they committed, but that for their sinnes his soule was vexed from day to day, in séeing their abominations; If iust Joseph abstained from that sinne of whoredome, whereunto his mistresse (not without promise of great preferment (as it is probable) did allure and tempt him; If Job the iust abstained from euill; If Joshua, whatsoeuer others would, yet hée and his houshold would serue the Lord; ought not wee then in these daungerous dayes to doe the like, especially, séeing the Lord giueth vs warning, that we cannot liue holy without great battailes?

The Lord of his vnspeakeable good-

nesse

nesse giueth vs power and grace, to ouercome all Sathans assaults, in such sort, as there is none excuse for vs, if wee doe not as they did. For they liued not in times when all things were well ordered, or when men were as Angelles. No, they liued among Idolaters, abundance of wickednesse raigned in their time, there was as great store of vice that raigned in the world then, as there is at this day. Yet notwithstanding, they followed not the bent of other mens bowes, as the Prouerbe is, but they retired to themselues, being well assured, that they ought to serue God.

So then, let none of vs in these daies (wherein wickednesse hath gotten the vpper hand) alleadge the corruption of the time, in that all goodnesse is turned topsi-turuy, but rather let vs consider, that God by the meanes thereof prouoketh vs to bee so much the more careful, by all possible meanes to shunne and auoyd those things, that may any way infect vs. For seeing that wee plainely perceiue that vices are, as it were, an euill aire, we must flie from them:

as if a man should tell me, if I trauell such a way, théeues lie in wait for me, I shall be robbed; my meat is poisoned; I shall be slaine, if I escape not another way.

Wherefore then are we not carefull, seeing that the Lorde himselfe sheweth vs, that all the vices in the world, are as badde as deadly plagues? And seeing that the Lord, of his great mercy had giuen them his spirite, to abstaine euen from, not onely euill, but from the appearance of euill: let vs not doubt, but if we by feruent and deuout prayer repaire vnto him, that at this day he will assist vs with like power.

The second part of the eight Sermon.

Psal. 25. 18. Looke vpon mine affliction and my trauaile, and forgiue me all my sinne.

The sense thereof is.

MAny and grieuous are the trauailes, troubles, and afflictions, which I thy dutiful seruant, and obedient sonne, doe suffer, in such sort, as though thou hadest no regard thereof; I most humbly

bly beseech thee, O Lord my God, for the Messiahs thy dearely beloued sonnes sake, to behold and looke vpon thē, that thou mightest powre forth thy bowels of mercie and compassion vpon me, in ridding and deliuering me out of them: and because I am not (O Lord) onely outwardly afflicted, but inwardly tormented; the cause of all, I most humbly and sorrowfully confesse, vnto thine vnspeakeable goodnesse, to be the huge and odious multitude of my sins, which for filthines do stincke in thy nostrils, for whose sake thou layest this heauie burthen, both of outward and inward griefes, vpon me: I humbly beseech thee to burie them in the pit of oblivion, that they neuer come into thy remembrance, to cast them into the bottome of the sea, that thou neuer see them, and to remitte and forgiue them al, through the meanes and mediation of the Messiah thy dearly beloued sonne Christ Iesus, who shal, when the fulnesse of time is come, take vpon him our nature, and suffer the most bitter death and passion on the crosse, for the redemption of all that beleeue in him, both of them that liued be-

fore

fore his incarnation, in whose number, and in which time I am one, as also after his incarnation to the worlds end.

Text. Looke vpon mine affliction.

1. Doct. 1. Doctr. Generally out of the whole verse. The principall desire of the godly is, that the Lord would weigh their woefull estate.

The reason is. Because, first they know him to be a righteous iudge, euer dealing fauourably with his people.

Secondly, their consciẽces do tel thẽ, that notwithstanding they are grieuous sinners against the Lord, yet their enemies abuse them for the truthes sake.

Vse. The Vse is, to teach vs, in all our miseries vnfainedly to repent vs of all our sinnes against the Lord, so may wee with good consciences come vnto him with complaints in all our miseries.

Chastisemẽts, we see, are profitable: for they cause the godly afflicted to come to God by praier, to confesse and craue pardon for their iniquities, transgressions and sinnes.

But yet notwithstanding, we daily and hourely see, that these said chastisements profite not all men; also that hee

giueth

giueth not all men the grace to returne vnto him. For it is not enough for God to strike vs with his hand, except hée touch vs within also by his holy spirit.

If God soften not the hardnes of our hearts, it wilbe with vs, as it was with Pharaoh. For men are like vnto stithies or Anuiles: the beating vpon them is not able to change their nature: for we sée how they beat backe the blowes againe. *Similitude.*

Euen so then, vntill God haue touched vs to ỹ quick within, it is certaine, we shal in our afflictions do nothing but kicke against him, and gather rancour more and more: & whensoeuer hée chastiseth vs, we shall gnash our teeth at him, and vntill regeneration alwaies storme at him.

And without all doubt, the wickednes of men is so mischæuous, so headstrong, and so desperate, that the more that God chastiseth them, the more do they vomit vp their blasphemies, & shew themselues to be vtterly past amendment, so that there is no way to bring them vnto reason.

Let vs learne then, vntill God hath

touched

touched vs with his holy spirite, that it is vnpossible, that his chastisements should serue to bring vs to repentance, but rather to make vs worse and worse: yet can it not be said, that God is not righteous in so doing; for thereby men are conuinced, euen so much, as if God held them not at a bay in such sort, by punishing their sinnes, they might pleade ignorance, that they neuer knew of it, and that they had ouer-shot themselues, because God had not prouoked them to acknowledge their faults: but when they haue felt the hand of God so, as they haue beene faine to perceiue his iudgements in despight of their teeth, and haue bene, as it were, summoned, & yet notwithstanding, haue not onely gone forward, from euill to worse, but also bin puffed vp, with open rebellion against God.

Whereby wee see, they haue their mouthes stopped, and that they haue not any more to say for themselues.

You see then, how God sheweth his iustice, as often as he punisheth men, notwithstanding it be not a correction for their amendment.

Farther-

Furthermore, when God chastiseth the reprobate, it is all one, as if he should out of hand begin to shew his wrath vpon them, and that the fire of it were already kindled. Obiection.

True it is, that they are not vtterly consumed for the present time: howbeit, they are tokens of the horrible vengeance, that is prepared for them at the latter day. Solution.

You see then, that many men are touched with Gods hand, which notwithstanding are accursed. For they begin their hell in this world, as we haue examples of all them, that amend not their wicked life, when God sendeth afflictions vpon them: but a man shal see them take a corner, and stand barking, like dogges, & although they can do no more, yet they cease not to shew continuall madnesse, or else they are like horse and mule, like restie Jades; or finally, they are altogether ouer-sotted so, that they know not their owne harme or miserie, I meane, as to consider the hand that striketh: they will crie out, Alas, and they feele the blowes: yet they thinke neuer the more vpon Gods hand, neither know Psal. 32. 9.

know they, how it is hée that visiteth them.

Wée see then before our eyes, that many men are the more vnhappy for being chastised at Gods hand, because they profite not in his schoole, nor yet take any good by his corrections.

Let vs assure our selues, that when God maketh vs to féele his hand, so as wée are humbled vnder it, he giueth vs a speciall benefit, and it is a priuiledge that he giueth to none, but to his owne children.

When we féele the corrections which hée sendeth vs, and also are thereby taught to mislike of our selues for our offences, to sigh and grone for them before him, and to flie to his mercy for refuge, it is a token that he hath wrought in our hearts by his holy Spirite. For it is too high a point of wisedome to grow in the mind of man, it must proceed of the free goodnes of our God; the holy Ghost must first haue softened that cursed hardnes and stubbornes, whereunto wée are enclined of nature, euer since the transgression of our first parents Adam and Eue.

Let

Let vs marke then out of this branch of Dauids prayer, In his great afflictions and trauell, verations both of bodie and Spirit; which inward griefes proceeded from the remorse of sinne, wherewith he was greeued and tormented, that Gods children are not stubborne vnder his hand, but are ouermastered and tamed by the working of the holy Ghost, to the intent they should not striue against the afflictions which hee sent vnto them.

But yet wil this saying séeme strãge after the opinion of the flesh: for whatsoeuer afflictions or tribulations fal out otherwise then we would haue them, wee terme them aduersities.

When we suffer any hunger, thirst, cold, or heate, wee say that euery one of these is an aduersitie. Why so? The reason is, because wee would willingly haue our owne appetites and desires fulfilled in all things.

And in good soth, this manner of speach, to say, (that the afflictions and tribulations that GOD sendeth vpon vs, are aduersities, that is to say, things against vs) is not without reason.

Neuer-

Neuertheleſſe we muſt vnderſtand the end of them: namely, that Gods ſcourging of vs, is becauſe of our ſinnes. And therefore by flattering our ſelues, let vs not beguile our ſelues.

Furthermore, I haue already preached vnto you, not onely that it is requiſite for vs to conſider, that Gods ſcourging of vs, is, becauſe he hateth ſinne, and that his ſummoning of vs before him, is to make vs to feele him to be our Iudge: but alſo, that we had neede of him, to reach out his armes vnto vs, and to ſhew vs, that he is ready to be at one with vs, whenſoeuer wee ſhall come to him by true repentance.

So then, we perceiue that they, whom God chaſteneth, are happie, notwithſtanding that we ſhunne aduerſitie as much as we poſſibly can. Alſo we ſhall neuer conſent to this doctrine, to receiue it with our hearts, vntill that faith hath made vs to behold the goodneſſe of God, which hee vſeth towards his ſeruants, when hee draweth them backe to himſelfe.

And that we may the better comprehend this, let vs marke what becommeth

meth of men, when God leaueth them to themselues, & maketh none accompt of clensing them from their sinnes.

Looke vpon a man that is giuen to al euill; for example, a despiser of God. If God permit him, and chastise him not, you shall see him harden himselfe, & the Deuill shall cary him still farther and farther; and therefore it had bene much better for him that he had bene chastised soner. And so, the greatest hurt that can light vpon vs, is God to suffer vs to welter in our owne wickednes: for then must we nedes rotte away in it in the end.

Looke vpon mine afflictions. Text.

2. Doctr. This example of Dauids teacheth vs, that in all our miseries we must seeke relief onely at Gods hands. 2. Doct.

The Reason is: Because, first, hee hath so commaunded, *Psal.* 50. 15.

Secondly, all power to help, is onely in his hands, 2. *Chron.* 20. 6. And Iehoshaphat said, O Lord God of our fathers, art not thou God in heauen? and raignest not thou ouer all the kingdoms of the heathē? & in thine hād is power & might, & none is able to withstand thee.

The vſe is firſt, In all our diſtreſſes to ſéeke only to the Lord, and that alone by ſuch lawful meanes, as he hath warranted in his word.

Secondly, to reproue them that ſéeke to be relieued by Saincts, Angels, or any other in heauen, then God alone. Alſo them that ſéeme to ſéeke only to the true God, but vſe vnlawfull meanes to haue his helpe, as by Coniurers, Witches, or ſuch like.

The holy Scriptures forbid all ſéeking to Sorcerers, Witches, Aſtrologers, Enchanters, Wiſards. Fortune-tellers, & ſuch like. All which, & each ſéekers vnto them, & al that any thing truſt in thē, are abominable before the Lord.

Theſe vnlawfull artes hinder the kingdome of heauen. They are of diuers ſortes: all which may moſt fitly be referred to two heads.

The firſt, are ſoothſaiers, diuiners, wizzards, iuglers, geſſers before, what ſhall come after, & witches, by which all vnlawful artes are forbidden, *Michah.* 5.2. And I will cut off thine enchaunters out of thine hand, and thou ſhalt haue no more ſoothſayers.

In the Hebrue, they are called *Ceschaphim* and *Megnonemin*.

They are called *Ceschaphim*, Iuglers or Couzeners, such as with Legerdemain deceiue & delude the eie-sight: but principally, in this place the Prophet meaneth such, which by witchcraft, ỹ is, by Magical artes do hold & bewitch the sights of mẽ, that they seme to do those things, which in dẽd they do not; or if they be done, by the workings of Sathan they are wrought.

Of this sort were ỹ sorcerers of Egypt. *Exod.* 7. 10. Then went Moses and Aaron vnto Pharaoh, & did as the Lord commaunded: and Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a Serpent. *vers.* 11. Then Pharaoh called for the wisemẽ & * sorcerers, & those charmers also of Egypt did in like manner with their enchantments. *vers.* 12. For they cast downe euery man his rodde, & they were turned into serpents: but Aarons rodde deuoured their rodde. *Exod.* 8. 7. And the sorcerers also did likewise with their sorceries, and brought frogs vpon the land of Egypt.

It seemeth that these were Iannes and Iambres. 2. *Tim.* 3. 8. *So euer the wicked maliciously resist the truth of God.*

And of this sort was Simon Magus of Samaria, of whome *Luke* in the 8. chapter of the *Acts* recordeth.

And of this sort, are all Enchanters & Coniurers, which vse the seruice and worke of the Deuil, to bring their matters to passe; and as many as vnder the pretence of Religiõ, with false doctrine deceyue the mindes of men, that the truth they cannot see nor discerne, or that by vnlawfull meanes apply and minister their medicines and Phisicke, whyle they vse Exorcismes, or do hang about the necks of the sicke, enchaunted hearbes, or rootes, or any other thing of the like sort.

August. de Doctrina Christiana. lib. 2. cap. 20.

This beastly superstition, the wisest of the heathen did, as it appeareth, greatly dislike and abhorre.

Theophrastus (as Plutarch writeth) noted Pericles, whs being sicke, shewed (vnto a friend of his, who came to visite him) certaine enchantments, which by certaine women were tied about his necke, and by that he iudged him to be of as badde a mind, as a man could be, seing that such madnesse he regarded. Yet at this day, such as vse manifest impiety,

impiety, and such as abuse the sacred name of God in their deuilish sorceries, among Christians, (O lamentable) are suffered vnpunished.

The other sort are called *Megnonenim*: whom we call Diuiners.

The *Etimon* of the word, is of diuers significations among the Hebrues.

Some deriue the word of *Gnanah*, to answere, to speake, to testifie. *Isa.* 3. 9.26.5. *Deuter.*19.18. And this they thinke they are called, because beyng asked, they giue answeres, as Apollos Interpreters vsed to do.

Some deduce the rote thereof of *Gnanan*, a clowde. *Ezech.*1.4. who are so called, because they prophesie of things to come by the celestiall influences, or by the positions or situations of the Starres.

Some called them so of the rote *Gnonah*, which signifieth a determinate & appointed time. Wherupon they are called *Gnonemin*, which make computations of tymes and houres, and of certaine signes do gather what at some time can be begunne, when euent of things (as they say) shall be.

Notwithstanding, herein they all agree, that the Prophet speaketh of Diuiners, which curiously enquire to know things both secret and to come, by exercising curious and vnlawfull Artes.

Vayne curiositie and heady rashnesse haue found out many artes of prophecyings; whose names argue the vanity, and incredible boldnesse of mans witte.

Necromantia. Of which sort are *Necromãtia*, which is Diuination by calling of Spirites.

Hydromantia. *Hydromantia*, Diuination by calling Spirites out of the waters.

Pyromãtia. *Pyromantia*, Diuination by fire.

Coscinomantia. *Coscinomantia*, Diuination made by a siue.

Geomantia. *Geomantia*, working in sorcery by circles and prickes in the earth.

Cataptromantia. *Cataptromantia*, Diuination which is made by a glasse: and diuers others, which are so called by the instruments that they vse.

Aruspices. Of this sort are Bowelgazers to foretell things to come, & Exorcists, whom the Deuill doth easily draw, to be ministers of his impiety, whereby he may

the

the more easily draw men away from God and his holy word.

And although these Artes were in a manner odious among the wise and studious, yet they gaue themselues many of them to the studie of Astrologie, whereby they by the starres foretelling things to come, got vnto themselues a great name to be accompted wisemen. But let vs obserue and marke, that these artes are of that sort, that if wee vse them, they will hinder vs for entering into the kingdome of heauen. *Leuiticus* 20. 6. If any turne after such as worke with Spirites, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people. *Leuit.* 19. 26. You shall not vse witchcraft, nor obserue times. *Leuit.* 19. 31. Yee shall not regard them that worke with Spirites, neyther Soothsayers: yee shall not seeke to them, to be defiled by thē: I am the Lord your God. *Deut.* 18. 9. When thou shalt come into the land which the Lord thy GOD giueth thee, thou shalt not learne to do after the abominations of those nations.

verſe 10. Let none bee found among you, that maketh his ſonne, or his daughters to goe through the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a Sorcerer, verſe 11. Or a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that asketh counſell at the dead. verſe 12. For all that doe ſuch things, are abomination to the Lord, and becauſe of theſe abominations the Lord thy God doth caſt them out before thee.

The cauſes of Gods ſeuerity againſt ſuch great and grœuous ſinners, are waighty. For firſt it is an inexcuſable raſhnes and preſumption, to ſearch out the knowledge of thoſe things which the Lord will not haue to be knowen.

This raſh preſumption is condemned by our Sauiour Chriſt himſelfe, in the *Acts* 1.7, when he anſwered to his Diſciples, aſking him, Lord, wilt thou at this time reſtore the kingdome to Iſrael? And hee ſaid vnto them, It is not for you to know the time or the ſeaſons, which the Father hath put in his owne power.

Secondly,

Secondly, it derogateth from the goodnesse and glorie of God, as though that the Lord had not faithfully taught all things in the sacred Scriptures, which were necessarie to be knowne of vs.

Thirdly, it taketh from Christ that honour which is due to him, which of God is giuen a Doctor and teacher vnto vs, and in whome all the treasures of wisedome and knowledge are hidde, as Paul teacheth.

To conclude therefore this poynt, let vs not seeke vnto them, but vnto our God in our afflictions: then will he help vs, and deliuer vs out of our miseries: for hee is a God of power, and therefore is able; a God of mercie, and therefore is willing to deliuer vs out of trouble: for as a father hath pitie vpon his children, so is the Lord merciful to those that trust in him.

The ninth Sermon vpon the 25. Psalme. verses 19,20.

19. Behold mine enemies, for they are many, and they hate mee with cruell hatred.

The sence is:

O Lord my God, although I haue bin thy seruant, yet Sathan hath raised vp many aduersaries & mortall enemies against mee, who deadly, cruelly, and most tyrannously detest and hate mee; so that except thou be good and gratious vnto mee, to protect and defend me, I shall surely perish.

1. Doct. 1. Doct. God is accustomed to whip his childrē for their sinnes, by the multitude of Infidels that hate the truth. *Isai.* 10.5. O Asshur (saith the Lord by the Prophet) the rod of my wrath, and the staffe in their hands is mine indignation.

nation. *verse 6*. I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath, to take the spoyle, and to take the pray, and to treade them vnder feet like the mire in the streetes. *Ieremie*. 25. 9. Beholde, I will send and take to mee all the families of the North, sayth the Lord, & Nabuchadnezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these Nations round about, and will destroy them, and make them an astonishment, and an hissing, and a continuall desolation. *Exodus* 1. 13. Wherefore the Egyptians by crueltie caused the children of Israel to serue. *verse*. 14. Thus they made them wearie of their liues, by sore labour in clay and in bricke, and in all works in the fielde, with all manner of bondage, which they layde vpon them most cruelly.

Examples of their cruelties are many in all ages.

The Reason is, **because first they wil not do that worke of God negligently:**

and

and so shall wee bee the more afflicted with it, and the better humbled.

Secondly, God wil thereby kéepe his people from familiaritie with the wicked.

Thirdly, that his loue to vs may the better appeare, in burning the rod vpon our repentance.

Vse. The vse is, to teach vs, first, that it is the lot of the godly, to be punished by the wicked: so was Christ: so were the Apostles and Prophets: then let vs looke for it, and not murmur at it, nor shrinke from the truth of it.

Secondly, that sinne is a most vglie thing in Gods sight, that causeth him to deale so seuerely with his dearest children.

Thirdly, that we take héede of béeing in league with the wicked: for they are our enemies, and must scourge vs.

If men do hate vs and despise vs, let it put vs in mind, that wée haue not loued our GOD, and therefore it is good reason that wee should receiue such reward of hatred vpon our heads.

God then entendeth to trie our lowlinesse and patience in this behalfe, by our

méeke

mæke receiuing of the iniuries that men do to vs, without stomaking thē. For this delicate bringing vs vp in ease, without enemies, at our pleasures, causeth vs to bee impatient, so as wee cannot beare any thing; so as if a man do but passe by vs with a frowning countenance, it grieueth vs, yea, it is such a corosiue vnto vs, that wee know not which way to turne vs.

Then if the Lord our God inure vs to the suffering of enmities, wrongs, and reproches, let vs learne, that therein hee procureth our welfare and profite, to the intent that wee should be all whole and sound, as they say.

And this is the cause that S. Paul saith, that it behoueth vs to bee armed on both sides, ỹ wee may passe through enmitie, shame, and reproch, as through amitie, glorie, and honour. 2. Cor. 6. 7.

If men hate and detest vs, let vs neuertheless take all patiently, considering, that we haue heretofore not walked in the wayes of God, although that now wee doe. For this is a most true saying, and worthie of al men to bee receiued and learned, that no affliction

commeth

commeth vpon vs, but for our sinnes, and if he now afflict vs, and we walke in his wayes, hee doth it, that wee may not bee ouercome of the same, seeing hee nowe giueth vs power to beare it.

And thereupon it behooueth euerie one of vs, to bethinke himselfe aduisedly; and as soone as any man shall hate and persecute any of vs, we must learn to acknowledge, that God putteth vs in minde, to make our owne accusation.

Euen the heathē Philosophers would say, that our deadly enemies doe many times profite vs more then our friends. Wherefore? Our friendes beare with vs oftentimes, which causeth vs to feed our owne vices. For although their intent bee not to flatter vs, yet notwithstanding, the gentlenesse (or rather the crueltie) that they vse in bearing with vs, is a cause that wee thinke not vpon our imperfections, to amende them. But our enemies doe prayse vpon vs, and seeke all the meanes that may bee, to lay open all the faults that are in vs.

Therefore,

Therefore, when any man hateth or findeth fault with vs, it behoueth vs to thinke thus: I see, that God heereciteth mee to make mine owne proces, and to accuse my selfe, that I may bee mine owne Iudge, to condemne my selfe, that by so doing my shame may be couered and buried.

And if wee know that such as hate vs, haue cause so to doe, although they doe it of malice: yet notwithstanding, lette vs not replie to say, that this man is ledde by Sathan to reuenge, (although it bee true) lette vs not looke on any such things: but let vs pleade guiltie, and pray vnto GOD, in the name of Iesus Christ, to blot out all our offences, to the end wee may bee quitte both before GOD and the world. Yea, although wee know not any reason why our enemies should hate vs in that behalfe; yet let vs acknowledge, that although we bee not guiltie in that poynt whereof wee are blamed, yet haue wee many other vices, whereof wee are guiltie, but our good God spareth vs, and will not haue them come to the knowledge of men.

If

If it pleased him to stirre abroad all our filthinesse, what a stinke would there be?

Let vs consider, that by that meanes God intēdeth, to set secretly before our eies, the sinne which wee would haue cast behind our backs, and that is to make vs to hate the euill that is in vs, without any flattering of our selues.

If men do blame vs for executing of our offices and duties faithfully, for following Gods word zealously and sincerely, lette vs assure our selues, that Gods will is, that our receiuing of such a reward, shall bee, to the end that wee should looke for a better at his hand.

And if wee see no cause at all, but are vtterly abashed in our selues, let vs not therefore cease to say, O Lord, thou art righteous, whatsoeuer come of it.

And herewithall let vs endeuour to profite our selues, by all the chastisements which God sendeth vs from day to day, and let vs vnderstand, that therby God intendeth to fashiō vs to praise and glorifie him, euen when wee see good men hated and persecuted. For as euerie one of vs ought to bee patient,

and

and by his patience to praise God for all things that hee suffereth, so also must we not blame him, but rather as Dauid here doth, pray vnto him, when we see him suffer good men to bee hated and persecuted: wherefore, lette vs not bee too much grieued, when wee see them so hardly vsed. We see Dauids estate: he was a patterne of al holinesse, a man after Gods owne heart; and yet notwithstanding, we see him in such misery by the hatred of his enemies, that he seemeth to bee vtterly past recouerie.

Can we blame God in this behalfe? May rather, when wee see such afflictions come vpon others, or our selues, lette vs humble our selues. And although the reason why God doth so, be not apparant vnto vs: yet notwithstanding, let vs assure our selues, that GOD doth it not without cause; and therefore wee ought to glorifie him in all his iudgements, although they bee incomprehensible to vs.

The second part of the ninth Sermon.

Psalme. 25.20. Keepe my soule, & deliuer me, let me not be confounded; for I trust in thee.

The sence is:

FOrasmuch (O Lord my God) as all my whole trust and confidence I repose in thy mercie, and none in flesh, bloud, nor any other meanes whatsoeuer, to be deliuered from perill and danger, which mine enemies, to the losse of my life, yea, to my vtter confusion, doe lie in waite to inflict vpon mee: and forasmuch as thou art a God of power, and therefore art able to deliuer, a God of compassion, and therefore regardest the afflictions of thy deare children, trusting and calling vpon thee in their afflictions and aduersities; I humbly beseech thee, for Iesus Christs sake the Messiah to come, to keepe and preserue my soule from destruction, and my bodie from the tortures which mine enemies would lay vpon it: so shall I glorifie thy name among thy Saints in the great congregation, and after this life

like sing prayses with the Saints and Angels in thy kingdome, to thy glorious name for euer.

1. Doct. Whoso trusteth in the Lord in the time of persecution by his enemies, will flie to him to preserue his soule and his body by prayer. 1. Doct.

The Reason is: Where hope in God is, there is also prayer to God, seeing it springeth necessarily from it, as the fruit doth from the tree.

The vse is, That as we would be assured that we hope in God, so also that wee exercise prayer, seeing that wee cannot assure our selues of the cause, without the effect. Lette vs therefore according to his commandement, in our afflictions and necessities, seeke to GOD in the name of Iesus Christ for succour, by continuall prayer, and calling vpon his name. Let vs call vpon him in the day time, and in the night season: lette vs powre out our complaints before him daylie and hourely: let vs make our prayers vnto him, although wee feele our selues nothing released, but oftētimes worse & worse, which maketh vs oftentimes,

almost to doubt of his goodnes. *Psa.77.* that he doth reiect, and giueth no heede vnto them: whereby we almost thinke it in vaine to pray, seeing that we finde no release. But this is our weakenesse, and frailtie of our flesh, which will not willingly bee subdued to the spirite: Which lette vs beseech the Lord to forgiue vs, for hee seeth our conflicts, and loketh vpon our continuall sighes and petitions, but hee deferreth and prolongeth his helpe the longer, and doth not at the first helpe vs; to this ende, that wee may see fully our owne weaknesse, learne by little and little to subdue our rebellions to his gratious will, who knoweth better what is meete for vs, then we for our selues.

Therefore lette vs beseech him to strengthen vs by his holie spirite, that wee may still persevere and continue in prayer, and with longing desires patiently waite for him, being fully assured, that although it presently appeare not, yet hee is alwaies present with vs, and heareth our sighes and complaints, and will, when hee seeth his time, declare himselfe manifestly, in

keeping

keeping our soules, and deliuering our bodies; in preseruing vs from confusion, and in renuing our harts with spirituall ioy.

Lette vs earnestly entreate him, to stirre vp our dull and sluggish nature to call vpon him continually, appoynting him neither the time, nor the meanes of our deliuerance; but leauing al to his good will and pleasure, we may in the meane time neuer cease by continuall prayer to call for his merciful helpe and assistance, vntil such time it shal please his goodnesse to send vs full deliuerance.

Although wee feele our selues through the malice of Sathan, verie vnwilling to prayer, seeing that wee doe not fully perceiue them to bee heard, but goe on still languishing in our sorrowes, as though GOD had no care of vs. Yet this our dulnesse let vs entreate our mercifull father to pardon in vs, and grant that wee may bee raised vp, and pray for aide and reliefe of him continually: and although we should see no signe of fauour, yet that we may continue still with the

faithfull woman of Canaan, and neuer ceaſe in heart, mind, and mouth, till he graunt our requeſts at his appoynted time, when he knoweth it ſhall be moſt meete for our behooſe and his glorie: And that when the Lord ſhall mercifully looke vpon vs, we then fully with our whole hearts acknowledge his goodneſſe towards vs; and let it neuer ſlippe out of our hearts, but continue thankfull for the ſame all the dayes of our liues, whereby his glorie in vs may be declared, and our ſoules reliued.

The tenth Sermon vpon the 25. Psalme. verses, 21. 22.

21. Let mine vprightnes and equitie preserue me: for my hope is in thee.

The sence is:

O Lord my God, whereas mine aduersaries persecute me, thou knowest that they haue no iust cause so to doe, seeing that thou hast giuen me integritie, vprightnesse, and iustice, and seeing that it is not sufficient to bee of a sound and vpright conscience to bee deliuered from dangers, but to trust to thy sweete promises, therfore my safetie (O Lord) I committe to thy protection.

1. Doct. The best way to stay vs in the time of our trouble, & to kæp our patience inuiolable, is to lok in for a good conscience, & sæ ỹ we be falsly accused: which if we find, thẽ al goeth well, & we

are ioyfull at home, howsoeuer the world shall say or doe abroad; for wee may say with Salomon, *Prou* 28.1. Euerie wicked man flyeth, when none pursueth: but the iust are like a yong Lyon, which is couragious.

See the rest thers of, Leu. 16. 17.

This holy Prouerbe teacheth, that wickednesse maketh the wicked verie fearefull, and that righteousnesse maketh the innocent secure and bold.

In it first, the wicked man is resembled to a bird, or some such timorous creature, which betaketh it selfe to flight, when no cause is offered. For the guiltie person, after he hath committed some abominable act, (as theft or murther, imagineth that some lie in waite for him, & doubteth he shal be taken: the reason is, for ỹ although none is neere to pursue him, yet the sound of terreur is in his eares, as the Aramites are for example, who cãping about Samaria, 2.*Kin.*6.7. The Lord had caused the campe of the Aramites to heare a noyse of chariots, and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Behold, the kind of Israel hath hired against vs the kings of the Hittites,

Hittites, and the kings of the Egyptians, to come vpon vs. *vers.* 7. Wherfore they arose, and fled in the twylight, and left their tents, and their horses, and their asses, euen the campe as it was, and fled for their liues. The sting of conscience will not suffer him to be quiet in any place. But the iust, as is affirmed in the secõd place, are like a yong Lion, which is courageous. For he goeth on his way boldly and swiftly, without returning backe for feare of any.

The reason is. For that being at peace with God, & hauing a good cause, and a sound conscience, he dreadeth no obiection nor daunger.

This same Integritie therefore, is like Noahs Arke, wherein he was preserued, whē others, that were without, perished. It is like the red thred, which the spies of Ioshua gaue to Rahab, which was as a charter, whereby shee claimed her life, when the rest were destroyed which had not the like.

So is this vprightnes of smal reckening (I cõfesse) with men of this world, which thinke that there is none other heauē, but earth: But as Rahabs thred

was

was better to her, then all her goods & substance, when the sword came: so vprightnes is better to Gods children, then all the world, when death commeth. If they haue this within, they care not, nay, they need not care what can come without.

If Sathans buffetting come, this is an helmet of proofe; if Sathans dartes flie, this is a shield to quench them, if floods of troubles come to carrie vs away, this is a shippe to beare vs vp; if all the world cast myre and filth in our faces, we are not a whitre the more deformed, but still beautifull: For the Kings daughter is all beautifull within, *Psalm.* 45. 13.

Let vs haue regard to a good conscience, and because it is so precious a iewell, I wish all persons, that as yet neuer laboured to get a good conscience, now to begin. Reasons to induce men thereunto, are sound and good.

First, you seeke day and night, from yeere to yeere, for honors, riches & pleasures, which you must leaue behind you, much more ought you to seeke for this vprightnes, cõsidering that conscience will

will be with you in this life, in death, at the last iudgement, and for euer.

2. Reason. He which wanteth a conscience purged in the bloud of Christ, can neuer haue any true & lasting comfort in this life.

Suppose a mã were arraied in cloth of tissue, set in a chaire of estate, before him a table furnished with all daintie prouision, his seruants, monarches and Princes; his riches ỹ chiefest treasures & kingdomes of the world, but withall, suppose one standing by with a naked sword to cut his throate, or a wild beast ready immediatly to pull him in peeces: now, what can wee say of this mans estate, but that all his happines is nothing but woe and misery?

And such is the estate of all men, that abounding with riches, honours and pleasures, carrie about them an euill conscience, which is as a sword to slay the soule, or as a rauinous beast, ready to sucke the bloud of the soule, and to rend it in peeces.

3. Reason. He which wanteth a good conscience, can do nothing but sinne, his very eating and drinking, his

sleeping & waking, and all that he doth turneth to sinne. the conscience must first be good, before the action can be good: if the roote be corrupt, the fruites are answerable. 4. Reason. An euill conscience is the greatest enemy that a man can haue, because it doth execute all the partes of iudgement against him.

It is the Lords Sergeant: God nedeth not to send out proces by any of his creatures for man, the conscience within a man wil arrest him, and bring him before God. It is the Gaoler, to keepe man in prison, in boltes and irons, that he may be forth comming at the day of iudgement. It is the witnes to accuse him, the iudge to condemne him, the hangman to execute him, and the flashings of the fire of hell to torment him.

Againe, it maketh a man to be an enemy to God, because it accuseth him to God, and maketh him flie from God, as Adam did when he sinned.

Also, it maketh a man to be his own enemy, in that it doth cause him to lay violent hands vpon himselfe, & become his owne hangman, or his owne cutthroate.

And

And on the contrary, a good conscience is a mans best friend: when all mē entreate him hardly, it will speake faire and comfort him: it is a continual feast and a Paradise vpon the earth.

5. Reason. The sacred scripture sheweth, that they which neuer sake for good consciences, haue terrible endes. For either they die blockes, as Nabal did, or desperate, as Cain Saul, Achithophel, and Iudas.

6. Reason. We must consider often the terrible day of iudgement, in which euery man must receyue according to his workes: and that we may be then the better absolued, the best way is, to sake for a good conscience: for if our conscience be euill, and condemne vs in this life, God will much more condemne vs.

And whereas we must passe through three iudgemēts, the iudgemēt of men, the iudgement of our consciences, and the last iudgement of God; we shall neuer be strengthened against them, and cleared in them all, but by the saking of integrity and a good conscience.

Psalm. 25.

The 2. part of the tēth Sermon.

Psalm. 25. 22. Deliuer Israel, O God, out of all his troubles.

THe Prophet by this clause, sheweth, what manner of aduersaries they were, against whome he complained to God.

Domesticall enemies it is probable they were, which as a disease inclosed in the bowels of a mā, tormented & vexed the people of God For by the word Deliuer, or Redeeme, we gather, that the Church of God was with great seruitude grieuously oppressed.

Therefore I doubt not, but the Prophet, in praying to bee deliuered both himselfe particularly, & the Church generally from their troubles, prayeth to be deliuered from the hands of Saul & other tyrants, that were for this purpose to torment and persecute, not onely the Prophet, but the whole Church vnder his tyrannicall gouernment.

The sence is: O Lord, our God, I humbly beseech thee for Christes sake, to redeeme, not only me thine vnworthy seruant, but also thy whole Church, which

is

is greatly vexed, and miserably kept in seruitude by Saul and other tyrants. O Lord, we are thy seruants, and the sheep of thy pasture, and thou art our Shepherd; thou art our father, and we thy children: therefore we beseech thee, extend thy fatherly compassion to deliuer vs thy deare children, out of our miseries; so shall we both in this lyfe, and that to come, glorifie thy holy name world without end.

The Doctrine is: We must in all our troubles pray to GOD, not onely for our selues, but for all the whole Church, to be deliuered from our miseries. Doctr.

The Reason is: If one member suffer, other must needs suffer, 1. *Corinth.* 12.

The Vse. Let vs therfore performe this dutie towards the whole Church, that she may also do the like for vs: then shall we be assured, that the Lord will deliuer vs, when he seeth it meete for his glory and our good, seing he hath promised to graunt the requests of his spouse the Church. Vse.

This

This grace the Lord graunt vs all for his mercies sake: to whome with the Sonne, and the holy Ghost, be all glory, wisedome, thankes, honour, power, and might, both now and for euer.
Amen.

Soli Deo gloria.